

The LUTHERAN



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CENTS



Follow the Recipe

ON ONE OF MOTHER'S RARE ABSENCES from home she suggested that I might like to bake a cake. With all the importance of a fourteen-year-old in charge of the house I began measuring out the ingredients for the simple coffee cake she had indicated.

It seemed to me that the recipe did not call for enough butter. I wanted a really good cake. So I doubled the amount of butter called for in the recipe. The result was a good-tasting, rich cake, but it was a very flat cake!

ASHAMED TO SERVE such a cake to my father, I hurriedly made another, this time using the exact measurements. I was rewarded by receiving much praise for my lovely cake, but father never knew that between meals his "bean-pole" daughter was feasting on a very rich cake. However, I did tell my mother and we enjoyed a good laugh over it.

Recipes tested in modern laboratories turn out well only if they are followed carefully. The same applies to God's plan for our lives. When we make ourselves richer in the things of this world, we are not necessarily better. God's way works best when we try to follow it exactly.

—JENNIE L. OBERLY



The LUTHERAN

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COVER PICTURE. "But Jesus called them to him, saying, 'Let the children come unto me, and do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.'" (Luke 18:16, 17)

THE CHURCH IN THE NEWS

Prospects are poor for refugees

A year ago U.S. government officials acknowledged that their new program for settling 209,000 European refugees in America had been slow in getting started. They promised the situation would soon improve. Twelve months later they were making the same excuses and the same promises.

"The harsh statistics," Dr. Paul C. Empie told the National Lutheran Council last week, "are that as of Dec. 1, 1954, at an approximate cost of \$141,800, only nine refugees had come to the United States" with NLC assistance.

Lutherans set up an expensive organization to help Europeans resettle in the U.S., hoping to duplicate the successful DP immigration of 1948-51. Homes and jobs for 5,025 people were found through Lutheran Resettlement Service. But only a handful of the immigrants have arrived.

"Unless responsible government officials can give solid assurances that the situation will be improved," said Dr. Empie, such agencies as the National Lutheran Council "would be thoroughly justified in discontinuing further co-operation." Dr. Empie gave his gloomy report at the Council's annual meeting in Atlantic City, Feb. 1-4.

Council hears some encouraging reports

Failure of the resettlement program was the only bad news for the National Lutheran Council last week. In other departments of its world-wide work, things had been going well.

"ORPHANED MISSIONS" ARE ADOPTED
—Lutheran missions in Asia and Africa were in danger during World War II when they could no longer get financial support from their home societies in Europe. Americans saved the missions

by contributing \$7 million to them through Lutheran World Action in 1939-54.

Administration of missions in India, South Africa, Southwest Africa, Ethiopia, Borneo, and Japan was transferred from the National Lutheran Council to the Lutheran World Federation late in 1953. Work in Jordan, New Guinea, and Indonesia went over to the international agency early in 1955, Dr. George F. Hall reported last week. Only the large Tanganyika field in Africa (formerly German missions) is still administered by the American agency.

LATIN AMERICA—New since World War II is the Council's unit which seeks to develop "Lutheran Co-operation in Latin America." Population of South

NATIONAL LUTHERAN COUNCIL OFFICERS:
President Oscar A. Benson, Vice Pres. Henry F. Schuh, Secretary F. Eppling, Reinartz, Treasurer Fred C. Eggerstedt





JUDGE LUTHER YOUNGDAHL
"An active Christian conscience"

merica "will probably double within
 other century," Dr. Stewart W. Her-
 n told the Council last week. There
 already 750,000 Lutherans in Latin
 erica with more immigrants from
 rope arriving each month. The Lu-
 ran problem is to provide ministry to
 tattered groups.

MILITARY—Emergency efforts to min-
 r to U.S. armed forces during World
 r II included hundreds of pastors vol-
 eering as chaplains and establishment
 a continent-wide chain of service cen-
 . Since the war this ministry has be-
 ne a permanent phase of church work,
 ur nation begins to feel the new and
 welcome experience of living in an
 ed camp," said Dr. Carl F. Yaeger.
 reen service centers and 22 parish cen-
 are in operation. There are 293 Lu-
 an pastors on active duty as chaplains
 he U.S. armed forces (105 from the
 ted Lutheran Church).

Washington headlines

three "most significant" events in the
 capital in 1954, Dr. Robert E. Van
 sen told the National Lutheran Coun-

cil last week, were 1) the Supreme Court
 decision on segregation in public schools,
 2) Judge Luther Youngdahl's refusal to
 disqualify himself in the Lattimore trial,
 3) the U.S. proposal to co-operate with
 other nations in use of atomic energy for
 peaceful purposes.

Dr. Van Deusen, secretary of the
 Council's Washington office, said "the in-
 fluence of Christian teachings played a
 large part in creating the atmosphere"
 which made the Supreme Court school
 decision possible. But the churches will
 have to catch up with the court in "break-
 ing the pattern of segregation" within
 their own membership.

Judge Youngdahl's refusal to step out
 of the Lattimore case "in these days of
 hysterical name-calling," said Dr. Van
 Deusen, "showed real courage. It is not
 easy to brave the impact of inflamed pub-
 lic sentiment. The Justice Department's
 request that Youngdahl withdraw from
 the case came dangerously close to an
 attempt to choose a judge who would
 deliver a desired verdict. His refusal to
 do so restored public confidence in the
 practice of impersonal justice on the basis
 of law."

Judge Youngdahl is a Lutheran "with
 a solid church background and an active
 Christian conscience," said Dr. Van
 Deusen. "His sense of public respon-
 sibility in making a difficult decision,
 which left him vulnerable to personal
 criticism, is an example of the influence
 exerted by Christians in government
 service."

Taxing churches

The Wilmington, Delaware, city coun-
 cil must refund \$923 in taxes paid by
 four Protestant and one Roman Cath-
 olic church, and cannot collect the re-
 mainder of the \$20,736 assessed in taxes
 on church property. Delaware's Supreme
 Court ruled in October that parsonages,

as well as other buildings owned by churches, are exempt from taxes.

In Bucks County, Pennsylvania, taxes on all parsonages are to be collected this year. About half of the 140 church-owned residences in the county have been taxed previously. Now all are to be taxed a nominal sum, based on an assessed valuation of \$300 each.

Corry, a western Pennsylvania community, levied a tax last month on two parsonages attached to church buildings. In some counties parsonages have been exempt if they are part of a church building. Only buildings which are used "specifically and primarily for religious purposes" will now be exempt, said Corry's tax assessor, William Miller. A bill has been introduced in the Pennsylvania legislature exempting all parsonages from county taxation.

Constitutions of 33 states require or permit exemption of church property from taxation. Taxation of church schools in California, where Roman Catholics had paid \$900,000 a year, was a hard-fought political question in 1952. Voters decided to discontinue the tax.

Bishop Meiser resigns

An old man who served the church with fierce and stubborn courage decided last month that it was time to quit. Bishop Hans Meiser of Bavaria said he knows "that the office of a Lutheran bishop requires all the vigor and strength a man has. It is time that another man take my position."

The bishop, aged 73, will give up his office May 1. A successor is to be named at a synod meeting in Bayreuth Mar. 20. Bishop Meiser is president of the United Lutheran Church of Germany and a member of the executive committee of the Lutheran World Federation. He became bishop of the Lutheran Church of Bavaria in the year Hitler became chan-



BISHOP HANS MEISER
"Time for another man"

cellor of Germany, and was among first Germans to take a stand against Nazi domination of the church.

"My office has given me many difficult hours," he said last month. "But I have experienced time and again that God's love can give us more comfort than misfortune can sadden us." Bishop Meiser was a guest at conventions of the United Lutheran Church in America in 1937 and 1948.

Pastor arrested in Dresden

The first Protestant pastor given a prison sentence in the Soviet Zone of Germany since June 1953 is the Rev. Walter Johnne. He was accused of "expressing his enmity toward the new socialist order." Communist newspapers said he "spread slanderous rumors" against the East Zone government. He was sentenced in January to three years in jail.

There were about 50 Protestant clergymen in East Zone prisons when a church-state truce was reached on June 10, 1954. Twenty pastors and other church workers were still in prison at the end of 1954.

ministers will get \$1,500,000

Appropriation of \$1,500,000 to pay salaries of the 950 pastors and bishops of the Church of Norway was in the budget submitted to the Norwegian parliament last month. Except for a small amount from legacies, the total salary of the Lutheran clergy in Norway comes from the government. Each Norwegian pastor receives an average of 3,425 church members.

When the Quisling government gained control of Norway during the Nazi period, almost all clergymen resigned as employees of the state church and lived on freewill gifts of faithful church members. To finance the church on voluntary contributions in normal times, instead of taxation, would require radical rearmament.

Separation of church and state is common in Norway, it was predicted last month at the annual meeting of the Council of Church Organizations (co-operative agency of 11 groups affiliated with the state church). Most of those

present agreed with Einar Amdahl, general secretary of the Norwegian Missionary Society, who said he does not believe the bonds between church and state can last long.

Churches build radio-TV studio

Protestants in southern United States had collected \$400,000 to build a Radio and TV Center, dedicated Jan. 19 in Atlanta. United Lutherans are among five denominations co-operating in the venture.

The center was dedicated to "the task of carrying the word of Christianity to the world." Each denomination uses the facilities of the center to broadcast its own message. The "United Lutheran Hour," now being presented weekly by about 300 U.S. and Canadian radio stations, is transcribed at the new center, which has facilities for filming and recording programs on discs, tape, or filmstrips. The center maintains a full-time staff and is equipped with the latest technical facilities.



TV CAMERA IN ACTION AT PROTESTANT CENTER
Five congregations co-operated in Atlanta

ULC worship won't be dictated

United Lutherans decided at their Toronto convention last October to establish a department of worship which will have authority over "all matters pertaining to the formal worship of the church, including liturgical forms and hymnals which will bear the imprint of the church or any of its boards, agencies, or auxiliaries."

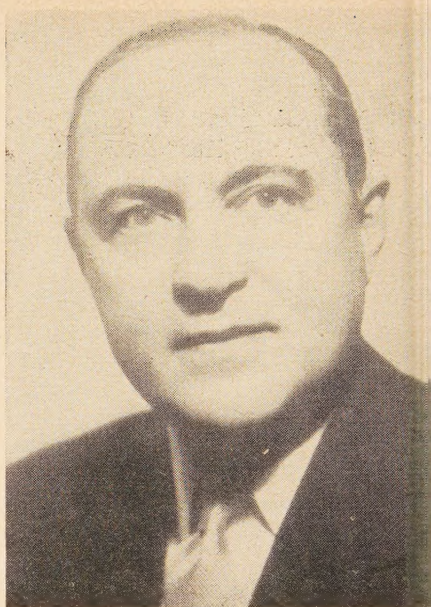
In January the ULC Executive Board took steps to put the new department to work. A director will be nominated at the board's April meeting. To calm the fears of those who suspect the new department may seek to enforce uniformity in worship practices, the Executive Board stated that it "will not attempt to bind anyone's conscience nor lay down restrictive regulations."

Purpose of department of worship

"The purpose of the department," said the Executive Board on Jan. 27, "is to enrich, not to govern, the devotional life of the United Lutheran Church in America. Its spirit will be to serve, not to impose any liturgical view or tradition upon the church."

The department will strive "to elevate the standards of taste and practice in church worship," said the Executive Board, but its leaders "will remember that it is not necessary 'that human traditions, rites, or ceremonies instituted by men should be everywhere alike.'" (*Augsburg Confession, Article 7.*) The department will "cultivate beauty and dignity in worship."

Authority of the department to approve or disapprove liturgical materials "will be used with restraint," the Executive Board hopes. "Outright disapproval should always be regarded as a last resort to protect congregations from unworthy and conflicting guidance in matters affecting worship from the church-at-large."



ERNEST A. GROSS

New chairman of the international affairs department of the National Council of Churches is Ernest Gross, legal adviser to the secretary general of the United Nations. Mr. Gross is a former United States assistant secretary of state.

Rest of 1954 money is spent

United Lutherans had been asked to give \$6 million for work of their church boards and agencies last year. Nobody could tell whether the full amount would be given. As a protection against failure, only about 90 per cent of the total was actually budgeted to the boards and agencies, with the remaining 10 per cent reserved for "other urgent demands for advancing the work of the church."

Final report on 1954 (published last week's LUTHERAN) showed the church reached 96 per cent of the 1954 apportionment goal. That left 6 per cent (\$293,242.09) for "other urgent needs." A 14-member allocation commission met

with the ULC Executive Board on Jan. 5 to decide which needs were most urgent. After hearing requests from the boards, the money was distributed as follows:

American Missions, to aid young congregations in financing their first church buildings	\$150,000.00
Foreign Missions	98,293.72
Parish Education, subsidy for children's stewardship paper, "Let's Go"	12,000.00
Social Missions, service to immigrants, Canada	2,000.00
1954 convention deficit	17,393.85
Miscellaneous appropriations	13,554.52

Can't bar parochial school

If Piedmont, California, is willing to permit public schools to be built in residential districts, it must also permit parochial schools. The ruling came in late January from the State District Court of Appeals. The Roman Catholic archdiocese of San Francisco brought suit when the city refused a building permit for Corpus Christi congregation.

"Parents have a basic constitutional right to have their children educated in schools of their own choice, subject to reasonable regulations," said the court. Having this basic right in mind, no reasonable grounds for permitting public schools and prohibiting all other schools teaching the same subjects to the same groups can be suggested."

The Wisconsin Supreme Court reached the opposite conclusion last summer in ruling that a Lutheran high school could be built in Wauwatosa, a suburb of Milwaukee. Public high schools can be built in the residential community, but not private schools, the court decided.

15th D.D. for Niebuhr

Dr. Reinhold Niebuhr was listed in a *Book* biographical round-up as

one of "the 100 most important people" in the world. (Other churchmen included: Pope Pius XII, Karl Barth, Martin Buber.)

England's University of Manchester joined the chorus of praise for America's famous theologian last month, conferring on Dr. Niebuhr an honorary degree of Doctor of Divinity. The university waived its rule that no degree be granted unless the recipient be present personally to receive it. Since a serious illness two years ago, Dr. Niebuhr has drastically cut down on travel and speaking. The Manchester degree was the 13th D.D. Dr. Niebuhr has been awarded.

Last month New York's Union Seminary named Dr. Niebuhr as its vice president. He had been dean of the faculty.

Luther Leaguers reach record goals

Teen-age United Lutherans did better than their elders in 1954 in reaching financial goals. Apportionment receipts for the Luther League of America, received from state and synodical leagues, were 109.9 per cent of the \$27,000 goal, reported Executive Secretary Leslie Conrad. Total in 1953 had been \$23,417.

Youth Sunday offerings (Sept. 19) received in ULC congregations for League work, totaled \$15,037. Leaguers reached 137.5 per cent of their goal for a missionary project in Puerto Rico.

And so forth

The Pennsylvania Railroad had given away all its bells last month. There had been 30,000 bronze bells, weighing 98 pounds apiece, cast for steam locomotives from 1881 to 1941. As the engines were retired from service, the bells were given to churches and firehouses. Pilgrim Lutheran Church, Missouri Synod congregation in Cheltenham, a Philadelphia suburb, got one of the last. One went to Okinawa, and another to an Indian mission on a Navajo reservation.

A FLOCK OF U.S. chickens had come home to roost in the UN Security Council last week.

The United States, due to conflicting opinions among its citizens, has tried to be on both sides of the China question. Not many people in the U.S. want to go to war to put the Chiang Kai-shek government back on the China mainland. Chief reason for this is that people know such a war would fail.

But a vigorous group of U.S. citizens has insisted that America must encourage Chiang to bomb the China coast, strafe Red China shipping in the coastal waters, and dream of recapturing the China mainland. Anything less than this, they said, would be appeasement.

The time came last month when the U.S. had to get on one side or the other. Red China captured Yikiang island, attacked the Tachen islands, and bellowed its threats to seize Formosa. Nobody was sure whether the U.S., fighting only a hundred miles from the China mainland, had the military strength to hold Formosa for Chiang. The struggle would probably cost thousands of lives, billions of dollars.

A CEASE-FIRE in the Formosa strait, ending Chiang's mosquito-bite attacks on China and assuring Chiang's peaceful possession of Formosa and the sheltering Pescadores islands, would solve many problems. It would be coexistence with the Communists, but a realistic compromise of a desperate situation.

Strangely, the Chiang government talked softly, as though it had become content to settle for a cease-fire. Still more strangely, Senator William Knowland seemed satisfied, although he insisted that Chiang must keep the Matsus and Quemoy. Even the Russians talked

as though they might like the cease-fire. Only the Red Chinese shouted their disapproval.

President Dwight Eisenhower and U.S. Secretary of State Dulles spoke softly and firmly. They would not desert Chiang as long as he stayed quietly on Formosa. But, better than other men, they knew the risks of war. They gave their ardent blessing to the British and other nations who hoped to settle the China question in the United Nations Security Council.

There would be bluster, propaganda talk, and perhaps long delay in reaching any sort of agreement in the UN. Perhaps the scene of negotiation might have to be shifted somewhere else, if Red China refused to talk in New York City. There was always the danger that a red torpedo from some Red submarine crashing into a U.S. battleship, might plunge the world into a nightmare war.

BUT WISE and even-tempered men, knowing the futility of war, were hardly working this month. Americans stood together, with less reckless and quarrelsome talk than usual. Almost overnight, Americans seem to have become mature citizens of the world.

The line against communism had to be held—through Central Europe, through the Middle East, through Southeast Asia. Time alone can cure the world's divisions. Much time may be gained if Chinese Reds can be persuaded to agree to a "temporary" truce in the Formosa strait. To get the truce guaranteed under an international agreement through the UN would permit the United States to escape from its awkward go-it-alone predicament. If all peoples of the world, and especially the American people, could have a little humility, and perhaps a little love, there is hope.

G. E. F.

WORLD PEACE hung in the balance as Chinese Reds stepped up their assault on the Tachen islands and their verbal barrage of threats to "liberate" Formosa. With deep seriousness, President Eisenhower asked Congress to give him authority to use American armed forces if necessary, to protect Formosa. In tone and content, the president's message was a step away from a request for a declaration of war.

War or peace?

THE OLD METHOD of entering a war is outdated. No longer will there be time for Congress to convene and deliberate on the pros and cons of declaring war, while the U.S. allies bear the brunt of the fighting. If war breaks out again, Americans will be in the middle of it from the first shot that is fired. Old concepts are discarded in atomic war.

The president changed his technique to the changing times. He was unwilling to bypass the right of Congress to declare

So he asked Congress, in effect, to declare war in advance—if necessary! If Chinese Reds should force the U.S. into "another Korea," Eisenhower wanted Congress to share the responsibility.

There is one big difference between the new approach and the old. Traditionally, a declaration of war is a last resort, automatically plunging the country into armed conflict. The advance declaration of intention has the specific purpose of avoiding war if possible, by announcing the alternatives to the potential enemy.

Will it work? Will Eisenhower's show

of firmness, with the official backing of Congress, stop the Chinese Reds at the defense line drawn around Formosa and the Pescadores? Only time will tell. The secret lies in the devious recesses of the Chinese mind—or perhaps in the tough reckoning of the Russian mind.

What will happen if the Chinese Reds ignore the warning and launch an offensive against Formosa? At best, a small but very hot war, with ground troops, air and naval forces, and probably atomic bombs dropped on Red troop concentrations on the mainland. At worst, the explosion of World War III, with destruction of American cities as well as Chinese, and the long-feared march of Russia across western Europe.

Prayer for peace

POWERFUL FORCES, seemingly beyond human control, are heading for a showdown. But there are spiritual forces which are equally powerful. Fear can hasten the mad rush toward destruction; but faith can halt it. Hysteria can fan the flames of hate; but love can quench them.

There is a spirit of prayer in Washington these days, from top officials to prayer cells in the churches. Spiritual power is being released which God may use to change the course of history. If millions of Christians in the U.S. would join in prayer for peace, there would still be time to save the world from suicide.

Great power carries with it great responsibility. In the grave decisions of the next few weeks, our national leaders will be in desperate need of wisdom higher than their own. God alone can give this wisdom; our prayers can help them to seek it.

—ROBERT E. VAN DEUSEN

Van Deusen, Washington representative of the National Lutheran Council, reports on national affairs each week in THE LUTHERAN.

Norwegian bishop finds real virtue in American church life but sees weakness in emphasis on fellowship

By REINHOLD NIEBUHR



BISHOP EIVIND BERGGRAV, retired primate of the Norwegian Church and one of the most creative and personally charming leaders of world Protestantism, was invited to give his impression of American Protestant churches after a visit of four months in the U.S. and Canada. The bishop responded with a characteristically frank and appreciative interpretation of our church life. He had only one barb of criticism and that was a very perceptive one.

The bishop appreciated the achievements of American churches in organizing the congregations as real communities in which the laymen are much more responsible and active than in Europe.

EUROPEAN CHURCHMEN have usually had an attitude of condescension toward American church life. Bishop Berggrav's perceptive appreciation of one of our real virtues may be a straw in the wind. The fact is that separation of church and state and the independence of the church of all state support has given American church life a peculiar virtue which is wanting in most European churches, where the local congregation in a large city is likely to be no more than a preaching station. The congregation is not integrated as a fellowship of faith.

Significantly the bishop's contacts were almost exclusively with congregations in which European influences were bound to be very strong. Therefore his tribute to American church life strikes one as

being all the more remarkable.

As Bishop Berggrav is very frank and honest, he did not hesitate to point out the one defect in this virtue of the American churches. The congregations as "fellowships," declared the bishop, but the fellowship sometimes seems to have the dimension of a "club." "Club" fellowship is distinguished from a "fellowship of grace." Sometimes the congregation becomes a club because the worshipping community is not sufficiently integrated to the weekday fellowship of work and study and play.

MORE FREQUENTLY the "club" features of the fellowship reveal themselves the exclusive character of the community. It may be a community gathered upon the basis of neighborhood, class or race. Our Negro friends have long since called attention to the fact that the hour between eleven o'clock is the most "segregated" hour in the whole week. But the failure to challenge the most overt form of racial prejudice in our churches is only a glaring example of the particularity of American congregational life.

The fellowship is intimate and warm but it does not reveal sufficient evidence of the grace of God, the breadth of the divine love and His yearning after the repentant sinner. In short, our congregational life, for all of its virtues, is challenged by the words of our Lord, "If ye love them which love you, what thanks have ye?"

God Calls Us to a New Kind of Living

JOSEPH SITTLER

When we are set free from sin and death our gratitude must be revealed by the way in which we live and act

"We should also do this in remembrance of Him, showing His death, that He was delivered for our offenses, and raised again for our justification, and, rendering unto Him most hearty thanks for the same, take up our cross and follow him . . ."

WHEN BEFORE THE ALTAR of the church and upon my knees I receive the Holy Communion I am kneeling at a point where the road of my life is pre-lit with two possibilities. That road, if I upon it, may turn backward upon itself, back into its long past, an endless capitulation of all that has been. Or it may take a quite new and different course. What happens in the Holy Communion is that all that God *has done* in Christ he is there *endlessly doing*; the Forgiver is there now, forgiving; the Destroyer of death is there now, destroying; and Christ of *one* time is there at *this* time. That is why we say, "Therefore, do so eateth of this Bread, and drinketh of this Cup, firmly believing the words of Christ (observe the present form of the words) dwelleth in Christ and Christ in us and hath (now! and henceforth, for ever!) eternal life."

is the fourth and last of a series of articles about the Exhortation which precedes the Order for Public Confession. Dr. Sittler is dean and professor of systematic theology at Chicago Seminary.

NOW COME THREE PHRASES—and I shall only know what I have to do, how I must henceforth live, when I understand that these three are all saying the same thing:

" . . . rendering unto Him most hearty thanks . . ."

" . . . take up our cross and follow Him . . ."

" . . . love one another even as He hath loved us"

Thanks! St. Paul helps me drive straight to the heart of the heavy meaning of this little word in a revealing sentence in the twenty-first verse in the first chapter of Romans. In a hard and bitter but completely true analysis of the godless life the apostle reaches out to lay hold of me in my present situation. If the pagans came justly under the words of this accusation, so much more crushingly may I come under them. If "they have no excuse," how much less have I before whose very eyes the loving, bending, involving, sin-forgiving, death-destroying deed of God in Christ is manifested in every Lord's Supper. "Though they," says Paul, "knew God, they have not glorified Him as God *nor given thanks to Him!*"

THERE IT IS! To give thanks to God is not to say thanks but to *live* thanks. It is not to stand before a huge deed in amazement, but to live out that deed with a difference! I "render unto Him most hearty thanks" not simply by *saying*, af-

ter the communion, "We give thanks to Thee, Almighty God, that Thou hast refreshed us with this, Thy salutary gift . . ." but by *living* in such a way that men who know nothing of this Christ-deed and my response may know by my life that something absolute has happened to me as a sinner and a man who must die. All my life must be a transparency of endless thankfulness.

" . . . Take up our cross and follow him." For each man this is a different thing; and no man can either name or bear another's cross. But for every man who has stood here where the situation-from-below has been remade by the situation-from-above, the command is the same, and the central content is the same. The world is in separation from God—and I, Christ's man, must be there speaking in word and in deed of the restoration in Christ. There is death in me and in the world and I, Christ's man, must be there speaking in word and in deed the destruction of death in Christ. There is

both stupid and sophisticated thanklessness in the world—and I, Christ's man, must be there living out in word and deed the life of a grateful and a renewed being.

" . . . Love one another even as He hath loved us." Here the double movement of the sacrament comes to its culmination. What I am to do is grounded in what he has done and continues always to do. My new beginning in love is born out of and sustained by His new covenant of love. "He hath loved us" is the flaming fact at the center of history and of my own life-in-Christ, and there flows the "love one another."

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ, Thy Son, our Lord. Amen.



A MAN'S WORTH

CHRIST WANTS YOU TO KNOW that even if the world has no future, if it should all end today, you still have infinite worth. He wants you to understand that even if you blunder your life through, and end your days in utter failure, you still have infinite worth. It was because you, blind and sinful *you*, were of such intrinsic worth that He came to die on a cross. He came to save you, not your age nor your civilization.

It is amazing that we miss this point. We are not on this earth for the purpose of saving the earth; the earth is here for the purpose of saving us. We are not judged by what effect we have on civilization; civilization is judged by what effect it has on us. God sustains our life not in order that we may be a means to keep this age going; He sustains the age in order that it may do something with us. The focus of God's interest is not one age or another, not one civilization or another, but *you*, the individual . . . In a more profound sense than we can grasp, God keeps the whole show going, this whole earth with its crops and governments, for the special purpose of doing something to you. The plot of the whole divine story centers on you, and not on civilizations and epochs.

—ALVIN N. ROGNESS in *This Age and You* (Augsburg)

Sundays With Strange-Sounding Names

BENJAMIN LOTZ

**Old Latin terms identify the first three Sundays
in February as a time for pre-Lenten preparation**

SEPTUAGESIMA—it is at the very top of the hymn board and it fills the whole page!

Septuagesima Sunday, Feb. 6, 1955—It has even been placed at the bottom of the pew bulletin. With the use of small letters, the printer has been able to convert the whole phrase to one line.

Thomas Jenkins looks at it mystified. When he opens the bulletin and again the word strikes his eye. It has been mimeographed at the beginning of the order of service for the day. What does this strange word mean? It appears again where the gospel and the epistle are listed, but there is no explanation of its meaning.

Jenkins's neighbor, Bill Strand, can be seen as he reaches over to his wife, pointing out the word. But she shakes her head and shrugs her shoulders. He puts the leaflet down on the seat with a look of mild chagrin upon his face.

WHEN MEMBERS of the congregation come to the processional hymn, they are surprised to observe that it is listed under the heading *Septuagesima to Lent*. Undoubtedly by that time, the majority of them—those who are learned in liturgical lore—have given up any hope of discovering the meaning of a word apparently too old and maybe too difficult to find its place in an ordinary crossword puzzle!

On the following Sunday, the word *Septuagesima* will be replaced by another name, similar in sound but just as incomprehensible and unfortunately just as difficult for the average layman. That name is *Sexagesima*. Then on the next Sunday, the word *Sexagesima* will give way on the hymn board and on the pew bulletin and at the place in the hymnal where the epistle and gospel are found to the word *Quinquagesima*. That is the third and last of this series of Sundays with strange-sounding names.

WHAT DO THESE WORDS mean and why are they used year after year in all of our churches? The average layman with any curiosity might be happy to know something of the meaning and the history of these words.

The Sundays preceding *Septuagesima* look backwards to the Epiphany. Since Jan. 6, they have been designated as the Sundays after the Epiphany until the *Festival of the Transfiguration* was observed as the fitting climax of Epiphany-tide.

On the other hand, *Septuagesima* looks ahead. It is the Latin word for seventy. It announces in this ancient language that it is just seventy days—ten whole weeks—until Easter. The Christmas cycle has ended, the Easter cycle has now begun.

Hundreds of years ago when Christians fasted more than they do today, *Septuagesima* was the beginning of the fast of priest and bishop. Forty days

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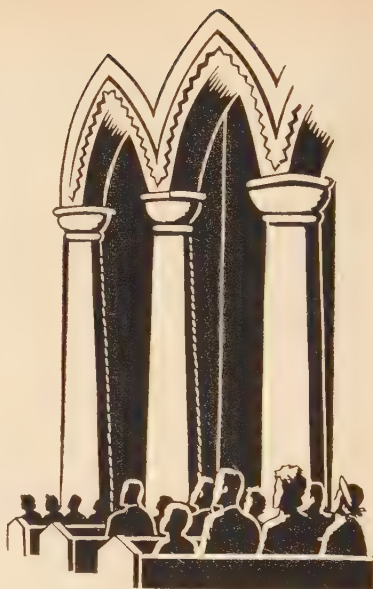
were counted sufficient for the ordinary layman, but for the clergy it was a period of ten weeks. Lutherans—not even the clergy—may not look upon it as a period of fasting today, but the word remains as a kind of sign post. Easter is seventy days away!

THIS INFORMATION clears up the whole matter. The next Latin word, *Sexagesima*, means sixty. About sixty days—sixty-three to be exact—until Easter. Then *Quinquagesima Sunday* comes! About fifty days—fifty-six to be exact—until Easter! Use these days, these words seem to say, as God gives you strength and health!

These Sundays comprise the “twilight season” of the Church Year. They open the way for a period of reflection midway between the glorious radiance of the Epiphany season and the somber, solemn season of Lent. The ancient gospels appointed for these Sundays help fix the tone and determine the character of this brief season. The gospel for *Septuagesima* tells of the call of God for laborers to work in his vineyard. This call reminds men that the vineyard is the kingdom of God’s grace where every man shall receive a reward—not according to human standards but according to God’s will. The last in the vineyard are like the first who have borne the burden and the heat of the day.

The gospel for *Sexagesima* is the parable of the seed and the sower. It tells how God’s word falls upon men’s hearts and of the fruit that is brought forth with patience. Here too is evident the fact, easily verified by experience, that on the stony soil of some men’s hearts there is only rejection of God’s word with no faith and no works of repentance.

The gospel for *Quinquagesima*, which is the Sunday before the beginning of Lent, turns our eyes to Jerusalem. Christ



announces his suffering and death. It is quite an appropriate choice, ancient as it is, for Christians need ever anew to turn to the cross of Christ and at its foot find life eternal.

THE OLD LATIN NAMES—*Septuagesima*, *Sexagesima*, *Quinquagesima*—let them stand! There they are on the hymn board, on the pew bulletin, in the Common Service Book where the epistles and gospels are printed.

Tom Jenkins or Bill Strand, who never studied Latin, might not even pronounce them correctly. Another generation of liturgical scholars might determine that they should be translated into English for the convenience of the ordinary worshiper. *Seventy*, *sixty*, *fifty*—it might sound less sonorous in English, though it is sense not sound that we want! In any case, whether in Latin or in English, the explanation ought to make it clear that time flies and eternity dawns. Easter is only seventy days away!



DIRECTORS OF ULCA'S INVESTING FUND IN SESSION IN NEW YORK

Guardians of the Church's Money

By ALBERT P. STAUDERMAN

Directors of ULCA's Common Investing Fund report good income and gain in value during first year

IF WALLS HAVE EARS, as the saying goes, then the walls of the Board Room in the Lutheran Church House in New York have listened to many conversations about high finance. That room was once the dining-room in which John Pierpont Morgan entertained a whole generation of the world's leading financiers. Many of the financial coups of the world's business capital must have been plotted—or at least discussed—over the coffee served around the great table in that room.

The atmosphere is different now. A sort of quiet reverence pervades the former Morgan mansion. The traffic sign outside the door on Madison Avenue reads "No Parking—Church Entrance."

But the spotless white walls and the gold-and-crystal fixtures of the Board Room still look down on occasional meetings where finances in terms of millions are discussed. They differ from the former meetings. There's no coffee. The meetings open and close with prayer. And the aim of the men who gravely discuss stocks and bonds is not personal wealth or power, but the benefit of the work of the United Lutheran Church.

A little more than a year ago the United Lutheran Church set up a Common Investing Fund. To its directorate, the Executive Board appointed nine laymen who hold high positions in corporate or financial circles. The object was to set up an investment trust in which funds of church boards, agencies, and congregations could be safely placed, carefully watched, and invested so as to produce a substantial and steady yield of interest.

LAST MONTH the Common Investing Fund directorate held its first annual meeting and surveyed a year of operation. Despite a late start which cut down the earning power of investments, and an inheritance of many U.S. Government "G" bonds formerly held by various boards, it showed a yield of 37.6 cents for each \$10 investment—nearly 4 per cent. Because of the continued rise of the stock market, it showed a paper increase in value of nearly a half-million dollars, increasing the value of each share from the original \$10 to a year-end \$11.89.

THE CIF CAME into being when the Investment Commission of the ULCA, a group appointed by the Executive Committee to keep a watchdog eye on endowment funds held by various boards of the church, found that such funds were not being used to the best advantage. Most boards could not employ proper investment counsel and as a result put their money into high-grade bonds that were safe but not very fruitful in their return in interest. They actually lost money when inflationary moves sent prices higher while bonds held their par value unchanged.

The 1952 convention of the church took action to set up an investing fund and unanimously asked boards, agencies, institutions and congregations to place their investible funds in it. Constitution and by-laws were drawn up. The fund was incorporated in the state of Maryland. Its freedom from corporate taxes was established. The panel of nine directors was elected. And everything was in order for efficient operation.

The fund got started officially on Jan. 1, 1954, with total assets of about \$2,900,000. All boards, including the Executive Board, had placed funds in it, except the Board of Pensions which had been advised that certain restrictions tied up its funds and which, because of the large amount of money it held both in its endowment and contributory fund, had its own investment counsel and program. The Women's Missionary Society, the Maryland and New York synods, the Mulberry Home in Indiana, and several congregations also became stockholders in the first year.

ONE THOUSAND SHARES of special stock are held by the ULCA itself. This stock draws the same interest and shares equally with all other shares, but has the sole voting rights. This is to assure the

right of the ULCA to elect the directors who administer the fund and thus choose the most competent personnel.

Additional stocks purchased on Jan. 1, 1955, increased the capital by about \$23,000. Chicago Seminary was added to the list of investors and the roll of congregations increased to six—Concord, Rochester; St. Mark's, Philadelphia; Paul's, Newport, Pa.; First, Warren, Pa.; Messiah, Flushing, N. Y.; and Salem, Jacobus, Pa.

Administration costs are kept to a minimum. Directors are not paid. They gladly contribute their time and effort to their church. The fund's staff consists of ULCA Comptroller Carl Warden, and his assistant to the president, Dr. George Harkins. Only costs are for the investment counsel and for secretarial and office expenses.

HEADING THE DIRECTORATE is Dr. Edmund F. Wagner, ULCA treasurer and president of the giant General Realty and Utilities Corporation, which owns large buildings in many U.S. cities and is currently building a new skyscraper adjacent to the New York Stock Exchange. Other members include a bank president, two vice presidents of large banks, and five brokers.

As they sit around the big mahogany table in the Board Room to transact business for the fund, an observer is impressed with their serious concern for the church's money, their desire that they act in the best interests of present and future stockholders, their wish that people throughout the church might be kept informed about what they are doing.

"We've limited our overhead expenses to 8 per cent of our income," Dr. Wagner explained at the Jan. 17 meeting. "We're well below that figure, but additional investments in the fund will force the expense ratio down still further. We could



Set-up of part of group pictured on page 17 shows Paul I. Gulden, Bertram Wilde, Edmund F. Wagner, Walter Ross and (with back to camera) William G. Semisch. Dr. Wagner is ULCA treasurer and is also president of the CIF. Others shown on previous page are Dr. George Harkins, Charles J. Gable, Jr., Fred H. Jorgensen and (at extreme right) ULCA Comptroller Carl Warden.

...dle another million dollars without increased cost."

OUR DIVIDEND RATE for 1954 was ...ed without a full first quarter, we ...t remember," added Walter W. Ross, ... president of the fund and also vice ...ident and investment officer for New ...k's big Manufacturers' Trust Com- ...y. "A normal full year at the same ... would bring about 3.9 per cent— ...be even 4 per cent."

...even though they're big businessmen, ...many ways the board of the investing ...l is just like every other board—and ...y church council, for that matter. ...y examined and discussed in detail ...printed annual report that will be ...d to stockholders. Copies will be ...able for congregations and institu- ... which may be potential investors. ...fund's headquarters is 231 Madison ...ue, New York.

...r. Ross, as chairman of the invest- ... committee, gave a careful analysis ...the financial picture. Before each reg- ...meeting members of the investment

committee, along with Mr. Warden, get a complete briefing from the representa- tives of the U.S. Trust Company of New York, the fund's official investment coun- sel.

"We made a courageous decision a year ago when we invested 46 per cent of this fund in common stocks," Mr. Ross reported. "At the year's end we had 57 per cent in such stocks, but because of the favorable market conditions our assets gained nearly half a million, plus the interest, through this form of invest- ment. However we must keep our posi- tion flexible. Our portfolio is now of the highest quality, with good diversification. Fluctuation of cost of the stocks is of relatively minor importance, since yield and security are most important."

BUT AT THIS POINT there was objec- tion from Fred H. Jorgensen, former mayor of Cresskill, New Jersey, and a partner in the stock exchange firm of Haydock, Schreiber and Co. "If we be- lieve a security is going to decline in value, we ought to take our profit and

transfer to something else," he said. "It's not right to lose money by holding on to something we have doubts about."

"We agree completely," said Mr. Ross. "As a matter of fact, our counsel has suggested that we sell some of our securities and invest in others where the yield will be greater and the growth potential more evident. By adding such profits, we can have a comfortable cushion on which to work."

Other members of the CIF board, which is also the Investment Commission of the ULCA, are William G. Semisch, former president of the Board of Pensions and—in business life—president of the Second National Bank of Philadelphia; Charles J. Gable, Jr., son of a prominent Lutheran pastor and vice president of Philadelphia's First National Bank; Gaylord J. Case, Chicago investment broker; Bertram Wilde and John H. Repass, Philadelphia brokers; and Paul I. Gulden, a New York broker. Robert L. Weller of the Philadelphia firm of Tait, Weller and Baker is the fund's auditor.

AS YOU LISTEN to these studied and careful observations by men who are extremely competent in their field, you re-

alize that the funds of the ULCA board are in good hands. They know what they're doing, and the results of their first year justify the program.

"There are many institutions and even congregations that have funds locked away in investments that pay them no dividends," says Dr. Wagner. "If only they knew about this fund they could improve their position a great deal. Sometimes a member of the board or the church council acts as investment counsel and keeps a sharp watch on investments, but what happens when such a man can no longer act? Here we have day-to-day watch over the actions of the market. We have people constantly checking on the reports and earnings of corporations. We have means of telling when to switch from common stocks to preferred, or into bonds. This kind of investment service would be of great value to any institution in the church which has imprest funds of any sort."

Investors can buy as little as one share in the Common Investing Fund if they wish. They must be boards, agencies, commissions, or congregations connected with the United Lutheran Church in America and not subject to taxation.



OUR CIVILIZATION cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practises which spring out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

—WOODROW WILSON

IT IS EASY TO SMILE at ourselves for rushing around to one meeting after another . . . But this is the sort of people we are. We may waste a lot of energy, but we have succeeded by associating together in raising the highest standard of health, education and general welfare yet achieved by man.

—BRADFORD SMITH in *A Dangerous Freedom* (Lippincott)

We Still Need a Shepherd

RALPH W. LOEW

Quiet hillsides where sheep graze aren't familiar to most of us, but we still need to know that Someone provides for our needs

SHEEP HERDING is one of the oldest of professions. Out on the hillsides in Scotland and Wales, or in the Basque country in France, or in the great spaces of Australia, in sections of South America and the United States, the flocks of sheep are watched and guarded. There the traditions of thousands of years are kept alive. In our own country we know little of these herdsmen. Most of us have never been a shepherd. I remember one, although it may be a stretch of imagination to call him by this honored name of shepherd." He rode in a jalopy of a day, honking his raucous horn as he frightened the sheep down the road until they came to the pasture. There a colt stood in the road with a long pole and guided the sheep through the gate.

I TOLD THIS STORY to the one and only shepherd I've ever known—and he was shocked. Afif Shala had come from Palestine, where through uncounted numbers of generations his people had watched the sheep on the quiet hillsides looking out toward the Mediterranean.

He was in this country where the stories of David, of Amos, and of the shepherds of the Christmas miracle were first heard. Here, said Afif, a shepherd was a shepherd. He learned to know his sheep. He guarded them in the long night watches, then, dulled with lack of sleep, he guided them along to the sheepfold.

Joining with other shepherds and their sheep these fellows would walk along talking of the things they'd seen and experienced. Sometimes, like a David, they talked of things they'd thought about, and wondered about.

When the shepherd came to his own house, his sheep following him like dogs, he would talk to them in an indescribable language of strange clicking sounds.

A TRAVELER IN PALESTINE tells of an experience when such a shepherd was counting his sheep. Two shepherds had spent the night with their flocks in a cave. The sheep were all mixed together and the time had come for the shepherds to go in different directions. One of the shepherds stood some distance from the sheep and began to call. First one, then another, then four or five animals ran toward him; and so on until he had counted his whole flock. It must have been such a sight as this that led Jesus to describe his own mission: "The good shepherd calleth his sheep by name, and leadeth them out . . . I am the good shepherd and know my sheep and am known of mine."

We hear such words, conscious of the security of their very sound. Under our veneer of confidence, we too have felt like the sheep lost in the bramble. We have needed a faith that would enable us to have a God who is concerned about individuals. The heresy of secularism is that it has taken all of this away from man and left him alone. The lostness of humanity is in that man lost his way and

Loew is pastor of Holy Trinity Church, Astoria, New York, and author of the forthcoming book *Hinges of Destiny*.

wasn't sure anyone cared whether he found his way back. The strength of a real faith is in the sense of secure purpose.

Modern man feels as though he is being shoved down the road by some noisy power with a raucous horn. He'd like to find someone who knows his name. He needs a faith which enables him to know himself, who he is and for what he is meant. The most important contribution of our faith is not in finding an easy contentment. It is in knowing that we are known.

IT WON'T DO MUCH GOOD to lecture the sheep on the silliness of getting lost and on the statistics on casualties among sheep caught in brambles. Most of us will be decent not merely because we have heard of the foibles of indecencies. Great loyalties and a commanding faith win us over to an adventurous life. Sheep get lost, coins fall from clumsy fingers, sons leave home and hearthside. Life is like that. We need the faith that Someone searches for a sheep, Someone hunts for the coin, and Someone waits for the son. God is like that.

Most of us haven't known a real shepherd. It's a long way from the quiet hillside where the sheep graze to the noisy



THE GOOD SHEPHERD
Still needed today

busyness of our own lives. Today we would use other descriptive terms to talk of man's need of personal faith. Yet, distant though the scene seems to be, the words still have great consequence for us: The Lord is my shepherd, I shall not want!



Do We?

WALKING THROUGH A STORE the other day I stopped at the counter which displayed nativity figures. A mother and her little boy came by. Attracted by the figures, the boy stopped, looked, and put his small hand on a figure of the Christ-Child. "What is that, Mother?" His mother pulled him away as she said, "Come on. You don't want that."

Ignorance? Impatience? We don't know, but it makes us think: Do we want the Christ? Do we want our children to know Jesus?

—W. R. SIEGART

LOOK AFTER OUR BROTHERS AND SISTERS—"

DOROTHY M. PYE

Political refugees are still streaming across the border to seek safety and find freedom in church-supported camps

ON A HILL ABOVE a quiet Baltic sea—before a tall, dark cross raises its arms to the heavens. Below it are buried seven thousand refugees from a World War II concentration camp.

Five days before the end of the war, they had been loaded onto a ship bound possibly—no one knows—toward freedom and a new life. A roving aircraft, not knowing the tragic cargo, sent the ship to the bottom a few thousand yards from shore.

No inscription on wood or stone marks the last resting place of these wartime casualties from Latvia, Estonia, Poland, Russia and the Ukraine. There is nothing to tell who they were.

AS THE WIND BLOWS, the flowers—carnations and rhododendron—stir in the grassy meadow below the cross. As I walk the hill sometimes in the quiet, I think I can hear the voices of these dead, many tongues, saying, "Look after our brothers and sisters who remain."

And so as I go back to my tasks as a social worker in Germany for the World Council of Churches' Service to Refugees, what I am doing makes a great deal of sense.

Who are the brothers and sisters of this sad lost band of refugees? Thousands

sands of them have returned to their homelands. More than a million have started life all over again in the United States or Canada, in Australia or Israel. Thousands more have found useful employment in the Western Zone of Germany. However, the problems of those still not permanently settled are great.

For example, in a group of three thousand, 1,000 are children under 18 and 90 are more than 65 years old. Almost 500 have tuberculosis or some other chronic disease. More than half are still living in camps. Only 300 or 10 per cent are employed.

These are the people that Church World Service is specifically helping.

What are their needs? Their needs are everything.

THE TASK of the welfare service is to support the German churches and the exile churches in Germany in their care of these people, and to co-ordinate the assistance of churches from abroad and supplement the plans made by the German government for their relief and rehabilitation. The needs of food and clothing have been met by the generosity of Christian churches everywhere. But for a long time to come, it will be necessary to supplement both the wardrobe and the wardrobe of this group of refugees. The weekly welfare grant they receive from the state is too small for anything but the barest necessities for staying alive.

The severest needs are not physical. They are psychological and spiritual. We can also minister usefully to these needs.

Dorothy M. Pye is a British worker among displaced persons and refugees in the area around Hamburg, Germany. The work she describes is supported through gifts made to Church World Service through the Lutheran World Action program.



NEWCOMERS

These refugees from Baltic countries found a permanent home when they arrived in America.

We help the Orthodox priest or the Protestant pastor to reach his people, often scattered in far villages or hamlets. These leaders arrange not only for religious services, but for lectures, concerts or exhibitions.

We lend a hand in the upkeep of the improvised but often very beautiful churches in the camps. The people themselves give much out of their little, such as ikons and richly embroidered altar cloths—treasures out of their past.

LEXI, WHO IS eleven years old, is a typical DP camp boy. All he can remember of life is sickness and cold and hunger. He is a beautiful boy, the apple of his mother's eye, but all her love could not spare him the suffering brought on by that flight of terror, when Lexi was a few weeks old.

It was in the middle of winter when

they left home. The boy's mother could get neither food nor milk for her baby, so she fed him snow.

I remember vividly an elderly Rumanian woman who arrived at our headquarters tired out after a long journey. For all her weariness, she could not stop her tongue from going, nor her eyes from shining with happiness and excitement just to be in such surroundings after seven hard and lonely years in a refugee camp.

On a walk through the woods one day I met a schoolteacher. I had seen him often at his camp in the center of the city. Unemployed since his flight ten years ago, he had stayed there. His two sons had contracted tuberculosis as a result of privation and undernourishment.

He was still shy and thin and shabby. But when he raised his eyes from the pine needles there was a glory in them.

this was the first time in ten years that I had walked through woods!

THREE YEARS AGO we had a request for financial aid from a young man who wanted to learn to be a master-tailor and at the same time study to become a deacon in the Orthodox church. His record was one of laziness and undependability, but we took a chance. Today he has realized both ambitions. And he and his war-wounded friends have built for themselves, brick by brick, a three-room house with vegetable and flower gardens. Best of all, the young man's face is no longer dull. It is alert. He has a twinkle in his eye. He has won.

Just the other day a big, well-built man about 35 years old came into the office and stood without speaking, even when I asked him to sit down. His eyes were dark and intense. Finally he said, "I have come to claim political asylum. I am a ship's officer. My ship is in the harbor. She sails tonight. I shall not go on her. My name is Andrew."

The voice went on, halting, rough, in pain. Andrew? Andrew was a fisherman, a lover of the sea, I thought, and there was something of crucifixion in this Andrew's eyes too.

WITH THESE FEW WORDS this Andrew had bound to himself a burden of haunting homesickness and exile which he must carry from now on. He had made himself a fugitive from his homeland. He had said an irrevocable farewell to his family. He was a man without a passport, a country or a home. The incentive to break away must have been strong.

Andrew will be screened to make certain he is not an "agent." He will be registered for employment. While he is waiting, perhaps many months, for a job and a home, he will be living in a camp—idle and under necessary regimentation.

But when Andrew came into the office, unable for a few moments to frame those fateful words, he did not come alone. Another came with him, Someone who accompanies everyone in need.

I DON'T HAVE TO BE RIGHT

PAULINE PALMER MEEK

**People in church work must learn to accept ideas
and listen to opinions that differ from their own**

OPINIONATED PEOPLE have pretty much going in church organizations and committee groups. I know, because I am one.

In my years of holding minor responsibilities in my church I have discovered, with painful shock, that others do not always concur in what seems to me the obvious course of action.

Considered objectively, it may not make much difference whether the pri-

mary room is painted yellow or green, whether the Circle meets Tuesday afternoon or Friday evening, or who is elected as choir director this year. But the members who make the decisions are seldom purely objective. Any one of these questions—and a hundred others—can result in unhappy friction.

My first milestone was reached the day I struggled past the point of implying an ultimatum. I blush to recall the time

when my half-conscious attitude was "If you don't settle this question my way, I quit." Under pressure of a church problem that was of great interest to me personally, I had to face up to my attitude by contemplating what a bleak life it would be if I did quit. Where could my life center, apart from the church? What loneliness, what dreary thoughts would torment me!

Of course I could not quit. But could I perhaps transfer to another congregation? What nonsense. I would not there find it a bit easier to be free of personality differences, or free of my own stubborn will. I reached a milestone when I consciously knew that, having felt God's hand upon me, I must be in his church. To insinuate that I might leave or withdraw my support would be nothing but foolishness.

Another milestone was reached the day I gratefully found that disagreements need not break fellowship. After a spirited exchange during a business session, I have had my opponent come to me with a simple smiling gesture of friendship. I am learning to make those gestures myself. Never has my most faltering attempt at affirming fellowship been rebuffed.

It was a great day for me when I

learned that I don't have to be right. It even appears that I can be wrong quite a bit of the time and people will still love me. Since passing this milestone I am free of the necessity of clinging to an opinion just because I once expressed it. I am free of having to fix blame on someone else to prove my righteousness. I no longer need make a precarious pretense of being sweeter than I am. Christ's affection proves to be a miraculously tough adhesive. I can trust it to keep me adhering even when it becomes clear that my opinion or my attitude was faulty.

The next great white milestone looking far ahead will be reached if ever I learn to approach a disagreement in terms of principles, not personalities. Some day I may be able to think in terms of facts rather than in terms of who is in favor and who is opposed. Somewhere on this long road I may learn to express a contrary opinion in a dispassionate tone, without wishing for personal victory, without dreading personal defeat.

Like the rainbow's end, the goal of ideal unity seems remote. But this I know: we in the church can learn to live in operation, fellowship, and love. This is humbling, heartening evidence—even in an opinionated pilgrim—of the wonderful working of God's grace.



FOR INNUMERABLE PEOPLE in all the centuries of modern history the one great and completely decisive occasion, which brought about the transformation of their entire view of the world, was the encounter with the One who at a single stroke disclosed to them the space of God, which ever afterwards encompasses them on all sides like a field of force without which they can no longer live—the appearance of the person of Christ on earth and His journey to the Cross.

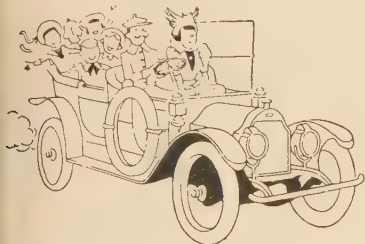
—From *Christian Faith and Natural Science* by KARL HEIM (Harper)

MY DREAMS I'M A MILLIONAIRE

BETTY LAWRENCE

Teaching a whole bus load of children—or at least three—to become aware of God's wonderful world is a rewarding task

THE POPULAR SONG, "Count Your Blessings Instead of Sheep," carries with it a lot of tuneful, sensible advice—but I don't need it. I mastered my sleepless nights long ago. I pretend I'm rich! I think of all the fun I could have if only my spare room were filled with money! As I lie awake in the night, I know exactly what I would do with the money. My plans do not include a cabin cruiser, or being at anchor in a Lake Erie yachting club. Nor do they include dresses with gold labels at the neck.



I WOULD BUY A BRAND NEW, shiny new way bus and gather up all those children whose parents either cannot or do not, and carry all of them to the beach at Lake Erie. I'd help them become acquainted with free sand and vast expanses of water and shiny white pebbly stones!

There would be hampers and hampers filled with hot dogs and potato salad, for those who ever heard of a picnic without pickles and pop? And hot dogs and potato salad?

What then and there I would plan a surprise return. Next January or February on some Sunday afternoon, when

the wind was at its wickedest, I would gather up these same children and take them back to that beach. Just imagine their faces as they walk out over the rolling, lively water they tumbled in so hilariously last summer. Imagine letting them see this magnificent manifestation of God's control of the earth.

Soon they will stand beside an ice fisherman. He will let them share the windbreaker at his back. There will be a small kerosene stove keeping hot a pot of coffee.

"Not yet," comes the cheerful answer, "but that fellow over there just pulled out a wall-eye. Measured 17 inches!"

"Aren't you cold?" ask my youngsters. "Sitting here on top of the ice!" they marvel.

"Well, now, it's winter, isn't it?" He chuckles at the big joke he is about to make. "You expecting cherry trees in bloom on the ice?" He's crazy about kids.



ALL OVER the wide area of Lake Erie's frozen surface little brown windbreakers dot the picture. Often a whole family of ice fishing enthusiasts, bundled up, red-cheeked, glowing, sit beside a hole dug through the foot-thick ice to the dark, cold water below.

This time the hampers are filled with hot chocolate and thick sandwiches. "Look, children," I crow, "no admission price. The lake is free for everyone! Anyone hungry?"

I rather like sleepless nights—I have more fun!

SOMETIMES I EMPTY OUT a children's home into my shiny bus. In my wide-awake magical dreams I change the weather back into glorious summertime.

I have charge of the bus. There's a whistle around my neck and when I blow it, all the children having window seats have to exchange with the aisle-sitters! We're learning how to be fair.

We drive out into the country, find a clearing beside a lovely stream; we discharge the bus driver. He can go back to the city. We are going to stay right here.

"What?" yelp my horrified, scared little city shut-ins, "No television? No movies? No popsicles?"

"Where will we sleep?"

Gleefully I answer, "I bought everyone a sleeping bag! We'll really see God's stars tonight—the red ones, and blue ones and yellow ones. Did you know the stars are colored?"

"There's no electricity—no gas," they gasp. "What will we cook on?"

"The pioneers didn't have electricity. We'll cook like they did. We'll have pit fires for slow cooking and open fires for—look! I brought you marshmallows for toasting!"

WE'LL LEARN to live primitively. We know when at some future time our lives might depend on knowing how to survive without pushbuttons.

I'll teach them not to scream when daddy-long-legs walks across their middle shoes. Instead, after a few short days of this wonderful life, they will say earnestly, "O, pardon me, Mr. Spider, sorry I'm sitting on your house!"



They will learn the difference between tinder for starting fires and coal for long burning. They'll know how to keep clean without running hot and cold water. They will find beautiful rock formations and forever after look with horror on whitewash covering millions of years of colorful rock growth!

At night, as they always do when camping, some youngster will ask drowsily, "I wonder what God is like?" I answer lovingly, confidently, knowing He is all around them.

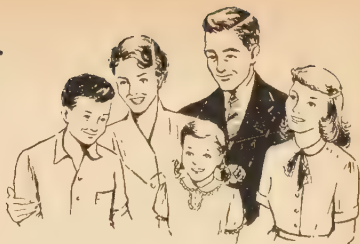
I am drowsy, too, and I fall asleep thinking how thankful I am that even though I cannot take bus loads of children, I am able to take three children and introduce them to God's wonderful world!



AN ACQUAINTANCE met a famed Danish atom scientist one day and asked, obviously worried, "Is it true that a single hydrogen bomb can destroy the whole world?"

"It's possible, all right," was the calm reply. "But that's no reason to be so worried. After all, the earth is really only one of the smaller planets."

—SONNENSCHNEIN



Susie Has a Secret

THE FRAGRANCE of the meat loaf filled the house with a certain homeyness. It may mean romance but there are odors that mean "home in winter." This is definitely winter. I glanced at the argyles I was knitting for Dan and the snowy scene outside the window. Although the sun was higher in the sky, promising spring, it was a good noon to be indoors.

Pete and his pals hadn't thought so, of course. He came in after school demanding sheets to camouflage their snow machine. When I finally convinced them I really had given most of our old sheets to the bandage-rolling project at church, they took what were left and went out to beg from the neighbors. They have been successful for every now and then I saw a white-draped figure, swinging either a toy musket or an old rifle, flinging himself headlong behind a bush or snowdrift as though crouching under enemy fire.

ONE OF THEIR PLAY is so realistic it makes me the creeps. That was why I was opposed to giving Pete the gun in the first place. Dan says it's only play but he gets that play at that age is more than a "real life."

However, he was willing to let me have my say. We didn't buy the musket. And another member of the family sent for Christmas! We couldn't take it any more. I don't suppose it matters much, as the boys who don't have to go through the motions with their hands and staves of appropriate shapes.

You hear so much about the responsibility of church, home, and school for the rearing of children, as though the children were passed from one to the other without any say-so of their own. When you live with children, you soon find out they have a group life of their own that goes on underneath all the superimposed programs and "activities."

THE GIRLS, for instance, have caught a sort of valentine fever. While I sat quietly knitting and thinking, Susie was upstairs with Karen and Barbara Lightman having a wonderful time with red paper and lacy doilies and gold arrows. The school, and to some extent the church groups, may have encouraged it, but the girls have picked up the idea and really gone all out.

Realizing that the voices from upstairs seemed to be getting louder, I paused between stitches to listen. But that was hardly necessary.

"All right!" Susie was really shouting. "You can just take your old things out of this room this minute. It's my room and if you're going to have secrets, you can have them some place else!"

"It's my room, too, little girl! In fact, it was my room first. So if I want to show Barbara a few valentines without my nosey little sister sticking her nosey little nose into my business I guess I can."

"O.K.! I'm goin'ta tell! Mother! Mother!"

"What a baby! Always calling Mother."

SUSIE'S FEET CLATTERED on the stairs. "Mother! They do so have to get out of my room when they tell secrets, don't they?"

"My goodness, you are really mad, aren't you? Come tell me why."

"They're nasty, mean, selfish!" She flung herself on my lap so hard and so fast I had to do some fancy maneuvering to keep one of us from being stabbed with a knitting needle. Gathering her in with one arm, I dropped the sock on the table beside me. No words would convince her she wasn't fighting a hostile world, but a hug might.

When she had sobbed herself quiet, I tried again. "Want to tell me what happened?"

"I showed them my valentines, didn't I? Why do they have to be so sneaky?"

"Wouldn't they show theirs?"

"I know they're giving them to boys! I am too! I've got more boy friends than they have, I'll bet, 'cause there're more boys in our class!"

"Susie, I wonder if you're grown-up enough to understand this? You're a pretty grown-up little girl." She perked up at the flattery. "You know how a baby puts everything he can reach into his mouth? Then after while he doesn't do that unless he really wants to eat something he's holding? Or you've seen the children in the nursery class who don't want their mother, or father, or whoever brought them to Sunday school, to leave them alone with the other children? Then one day they walk right in and play and don't even notice when mother leaves? Children go through stages like that."

THIS TIME she was really interested. "You mean being mean and selfish is a thing like that?"

"No, honey, no!" I caught her close, laughing. "I mean they aren't mean and

selfish, really. Now, don't look like that! Wait till I finish. They seem selfish to you, because they are going through a stage when they like certain boys more than others and they don't want any to know it. They are shy about it, the way some little children are shy about strangers. See what I mean, or have I just mixed you up more than ever?"

"I think I see. But I'll never go through a stage like that! Not even then she looked worried. "Will I?"

"Maybe not. Some people don't like to show on the outside at least."

I COULD HEAR faint rustlings from the top of the stairs. We were not alone. Susie didn't seem to notice that we had an audience. Suddenly her anger flared up anew. "'Shy' doesn't mean you have to tell secrets in my room. They are mean and nasty and selfish!"

"Maybe they don't understand that we can keep secrets. Did you ever tell Karen didn't want you to tell?"

"No-o. Well, maybe I did, but she doesn't want me to tell anything!"

"That's right. Maybe she doesn't. And people who repeat what they hear often find themselves left out of a lot of fun."

"But I can keep secrets. Really, I can!"

"Then here's one for you to practice on. And don't you tell Barbara or Karen." Pushing the soft hair away from her ear, I whispered, "I'm going to invite Barbara to stay for supper because we are having ice cream with chocolate sauce for dessert. Now don't tell!"

"I won't. Can I invite Barbara?" My whisper tickled my ear.

"That would be fine. But remember! Don't tell! Don't even hint!"

There was a scurry in the upper hallway she streaked up the stairs. "Hey, kids! Can Barbara stay for supper? I got a secret!"

CHRISTIAN DICTIONARY

"TESTAMENT"

ANY PLEDGE is a serious affair. Once people have given their word, we expect them to do everything in their power to fulfill their obligations.

Agreements between people and God mainly constitute the most solemn and sacred relationships possible. We know God always keeps his part of a promise. The person who makes a vow to God has the highest obligations to keep his part of the agreement. There are some folks who refuse to make a vow or take an oath, partly because they believe the responsibility involved is too great. An agreement between two parties is a contract. Sometimes it is termed a "covenant" or "testament." A person's "will and testament" was originally used as a contract between that person and God—and therefore held in highest respect by the state.

THE RELATIONSHIP between people and God when they have made certain solemn promises to each other, is called a covenant relationship. Our Christian life consists of such covenants. The first we experience is the covenant of our baptism. In our place the sponsors make solemn promises to God, among them that we are dedicated to the Christian life, that we will be instructed in the Word of God, and that we will be brought up "in the nurture and admonition of the Lord." God promises that those who believe and are baptized shall be saved. We become heirs to his kingdom of his church. In this covenant we remain—unless we renounce it.

In marriage the bride and groom make promises to each other, but in the church

marriage they do so before God. This establishes a special relationship. The marriage made before God is a "holy estate, ordained of God." What God joins together, man is obligated to keep together. To those who take these vows and enter therein with reverent minds, realizing what the Word of God says concerning marriage, to them God promises that he will not forsake them and even though many a cross be laid thereon, will ever be present with his abundant blessing. This is a covenant relationship.

IT IS IMPOSSIBLE to understand the significance of our Christianity unless we understand what is involved in covenant relationships, especially the two basic covenants, the Old and the New. Our Bible is divided into these two covenants, the Old Testament and the New Testament. Traditionally we call them "testaments" although the translators of Scriptures usually use the word "covenant" in the passages (Jeremiah 31:31 and Hebrews 8:4-13 are examples).

Man realized early in his existence that he stood in a special relationship with God. One early writer described the beginnings of this relationship by telling of a special tree in the garden of Eden from which the man was commanded not to eat. This covenant was broken.

Later God agreed that the murderer Cain should have his life spared, and placed a mark upon Cain to give him protection (Genesis 4:13-15). This, too, is a type of covenant. After the great flood God made an agreement with Noah, the author tells us, that God would never again destroy "all flesh by water" and the rainbow was a sign of this covenant (Genesis 9:8-16).

However, the covenant from which the Old Testament derives its name probably first took form during the time of Abraham. When Abraham is thinking of leav-

ing his home in Ur to wander through Palestine toward an unknown destination, God appears to Abraham and makes a covenant with him (Genesis 12:1-3). If Abraham and his family follow God's plan and advice, God will bless his undertakings and from his offspring shall grow a great nation.

EVENTUALLY the descendants of Abraham found themselves in captivity in Egypt, slaves of the Pharaoh. While God called Moses to lead the children of Israel out of bondage, he said to Moses, "I also established my covenant with them, to give them the land of Canaan . . . and it is I who have heard the groanings of the Israelites who are enslaved by the Egyptians. I remember my covenant . . . So tell them I am the Lord; I will free you from the burdens of the Egyptians . . . ; I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob . . ." (Exodus 6:2-8).

With God's help they escaped Egypt, wandered through the wilderness, and camped one day at the mountain called Sinai. Their past history to this point had been truly amazing. They had survived all sorts of perils on their way to becoming a nation. There was the danger that Abraham would have no son. There was the danger that his only son would be killed in sacrifice. Isaac's oldest son was apparently not fit to receive the covenant inheritance, but Jacob outwitted his older brother Esau and received the inheritance in his place.

Jacob later had trouble with Laban and others, narrowly escaped death. Joseph was almost killed, then sold into Egypt, but rose to fame and fortune. The Israelites themselves made an amazing escape from slavery, crossing the Red Sea under the guidance of God. And all through the wilderness years, when death and destruction lurked in every thicket, every

barren waste, every enemy camp, was to these people a constant guide.

How COULD THIS amazing course of history be explained? Only in that God had made a covenant with Abraham and his descendants that he would make Abraham's descendants a great nation and bless his undertakings. God forgot that covenant relationship. He kept his word. He always does.

So the children of Abraham and Israel camped at Mount Sinai, prepared themselves through Moses to meet God, prepared to ratify once more their covenant relationship with God, prepared to add to it a code of laws. The Old Testament was to take on a definite form which would have far-reaching results. The LAW was to become part of the Covenant.

We shall have more to say about the Old and the New Testament, next week.

—PHILIP R. H.



By EARL S. RUL

PERSONAL PROBLEMS CLUB

Hurt feelings

QUESTION: My daughter was married on New Year's Day. When she came to the pastor about arrangements for the wedding, he said, "Just however you like it." But in the midst of the rehearsal with the whole wedding party present, he tried to get everything his way. He said, "It must be done this way." She tried to smile, but she finally broke into tears. The minister told her she had a lot to learn. He also called down on the bridesmaids whom he had never

ously, saying, "I've been in the ministry for thirty years, and I should know." When the pastor was asked to go through the service a second time he refused, saying it would take too long and be too large a light bill. But he then yielded and went through the service as he wanted it. As we left the church after rehearsal supper he stopped the best man and kept him talking for a long time. He was no longer concerned about the light bill. The result was that the best man, not knowing the way, was delayed an hour, and got to the supper late. My family and I have been so hurt that we don't feel like going back to our church. We can't feel right there again after such an experience. I am afraid that some of my other children may have to go through such an experience.

REPLY: In arranging for weddings and other ceremonies or undertakings involving a number of people, it is very easy to have misunderstandings. But if people continue to nurse such little grievances there will always be a number of "sore spots" in a congregation. It is possible that the pastor made an error when he said, "Any way you got it," for, after all, the church has prescribed an orderly way of conducting a wedding, which our pastors generally follow, with reasonable exceptions, of course. The suggestions made to him may have seemed inconsistent with the established order. Or it may be that he was tired and worn out from his duties and not in too receptive mood for suggestions.

You and your family should acknowledge this as a relatively small and inconsequential matter, certainly not important enough to take offense and stay away from the services. If the minister made a mistake you will have a bigger one if you continue to

magnify this grievance.

Annoying incidents are constantly occurring in churches, businesses, schools, clubs, and other groups and enterprises. Such little events often arouse feelings out of all proportion to the facts. Such items do not as a rule deserve the attention which some people give them. One can show his big-mindedness by treating such affairs as small and inconsequential.

Assertive

QUESTION: Donald is ten, a strong, active, spirited boy. He is inclined to show off and to boast of his accomplishments, or the things he thinks he can do. Bill, his father, tries to keep him in tow by ridiculing him in various ways and by compelling him to do his bidding. But I know that while the boy makes a pretense of compliance, he is actually in rebellion against his father.

REPLY: Negative methods will not bring about the desired results. Don needs the sympathetic interest of his father. Bill can help him by trying to understand him, cultivating his confidence, and giving him some intelligent guidance into better ways.

Couldn't they do a number of things together? That would afford occasions for Bill to guide Don into acceptable constructive action which would challenge his abilities and give him a more realistic understanding of himself. Any bullying on his part will probably be taken care of by the other boys. Closer association with his father will help the latter to discover more of the boy's needs and enable him to give needed assistance.

To the extent that the assertiveness may be an attempt to make up for some feeling of inferiority or uncertainty, the boy needs encouragement.

There Must Be Means of Worship

The Nature of Christian Worship. By J. Alan Kay. Philosophical Library. 115 pages. \$2.50.

Dr. Kay's book is a good introductory study regarding worship. It is neither "high" nor "low" church, because the author deals with all phases of the subject in a tolerant and understanding manner. Writing as an English churchman, he brings about a fine meeting of old—that is, the ancient and primitive types of Christian worship, from which our modern types derive—and the free church traditions.

In the first chapter, "Union with God through Christ," the author shows how the great liturgies express 1) Adoration, with strong mystical elements (typified by the Eastern liturgies); 2) Offering, with strong emphasis on the sacrificial elements (as in the Roman Mass); 3) Receiving, that is, the sacramental emphasis, especially the Word, both in the Lessons and preaching as essential to a full liturgy (and quotes Augustine, "No sermon, no High Mass"); 4) Making Request, in which prayer, as an element in worship offered through Christ, brings the spiritual blessings God imparts.

The second chapter is entitled "Corporate-ness in Worship." The author says the "most obvious way to express unity is to do things together; and therefore the members sing together, utter prayers together, and stand and kneel together." He makes a serious appeal for the right use of the Sacrament.

The third chapter will satisfy those who want to know about the "means of worship," which include the use of symbols. The author gives a fresh treatment of the psychology underlying distinctive historic traditions.

The fourth chapter enters into the heart of worship in the Holy Communion. Dr. Kay declares: "The fulfillment of worship is our union with Christ." Considerable space is given to the Hebrew customs surrounding the meal, as a memorial or covenant.

This book opens up a tremendous field of knowledge. We realize after reading this excellent book that we all employ words and actions hallowed by centuries of devout usage, which in many instances go back to our Lord himself.

Regardless of the overtones or undertones, the reader will sense the "*cantus*

firmus," which is the Scripture itself, guiding and directing the church in its worship. Man, who is corporeal, must seek through tangible means to experience communion with God.

JOHN A. KAERCHER

Temple, Pa.

The Way We Use Our Money

Community of Faith. By T. Ralph Morton. Association Press (Haddam House Books). 128 pages. \$2.50.

If I were a librarian, I'm not so sure I'd know just where to place this book. It could be at home on several shelves. It gives an acceptable historical treatment of the place of the church in society through the centuries. It is also a treatise on the meaning of Christian action and the practice of stewardship.

Mr. Morton concerns himself with a question: "How should Christians be in the world today?" He gathers insight into his answer by appraising the manner of living in the Christian church throughout its history.

His answer lies in the area of co-operative social living, and he lays down a three-point measuring rod by which to gauge the health of society: 1) Are all members seen full persons? 2) Is there concern for all activities of the members? 3) Is freedom of choice maintained?

In Mr. Morton's "community," the use of money becomes the crucial issue. The question called "privacy of the purse" has no place in his brave, new order. The author is convinced that "the most determining thing in our lives is not our opinions but the way we use our money. It's the way we spend money that determines the kind of life we live and not, or at least not in the case

most of us, the choice of a particular kind of life that determines how we spend our money."

It is at this point (fortunately it comes near the end of the book) that the reader on this side of the Atlantic (Mr. Morton is a leader of the Iona Community in Scotland) may find it easy to push the book aside. Contemporary America may not be challenged on this front. Although the reader may disallow what I would refer to as "Morton's Method," he can't possibly disregard "Morton's Motive."

Until the day comes when more Christians see fit to set aside a reasonable proportion of their money in God's service, they're not likely to listen to advice that urges every single cent to be used in its entirety solely to the glory of God. Mr. Morton no doubt is aware of this, but he's a bit weary of waiting. Like all true pioneers, he wants to get started at once and he'll claim for his company the willing pilgrim, limited as the band may be!

RAYMOND SHAHEEN

South Williamsport, Pa.

Liberty in Danger

Freedom, Loyalty, Dissent. By Henry Steele Commager. Oxford University Press. 155 pages. \$2.50.

Dr. Commager (professor of history at Columbia University since 1938) is eminently qualified to diagnose the diseases in contemporary culture. His book is a collection of five essays entitled, "The Necessity of Freedom," "The Necessity of Experimentation," "Free Enterprise in Ideas," "Guilt by Association?" and "Who Is Loyal to America?"

Commager believes we are witnessing to-day a "broad official and nonofficial attack upon nonconformity," and his argument, which runs through all the essays and binds them together, is that "we must preserve and encourage the exercise of freedom of inquiry, investigation, dissent, association, education, science, literature, politics—freedom, in short, in all its manifestations, not as an abstract right but as an imperative necessity."

He asks, "What are the practical conse-

quences of the attack upon independence of thought, nonconformity, dissent, which is now gathering momentum everywhere in the land?" He suggests a threefold answer: 1) We shall arrive, sooner or later, at an official standard of orthodoxy or—to use the current term—loyalty. 2) First-rate men and women will not and cannot work under conditions fixed by those who are afraid of ideas. 3) There will develop in this country the kind of society in which freedom of inquiry does not flourish.

Dr. Commager documents his arguments with illustrations from recent events in the field of education, legislative investigations, Supreme Court decisions. He reminds us of the lessons which the nation's earlier history teaches as to the course of action most likely to preserve freedom.

This book is like a breath of fresh air amidst the stifling confusion of words. It will help guide Christians who take seriously their responsibilities as citizens of a free nation.

MYRON M. TESKE

Minneapolis

Both Banks of the River. By Argye M. Briggs. Eerdmans. 333 pages. \$3.

This is the story of the life of Charles Journeycake, last chieftain of the Delaware Indians. Converted to Christianity as a youth, his life was a long struggle to help his people and to be a good Christian. The inhumanity of the whites against the Indians is a chapter in the history of this country which we do not wish to dwell on, and there are few books on the subject.

It is a good story, well told. The shining faith of Charles Journeycake makes this a success story in spite of the misdeeds of the whites and the inevitable deterioration of the Indians. In the foreword the author expresses appreciation to grandchildren of Chief Journeycake for their help in writing the book.

T. R.

Fear Not. By Henry Irving Lountit. Seabury Press. 65 pages. \$1.75.

Anyone disturbed by fear—and at some time or other that includes most of us—would benefit by these brief, simple essays on the Christian way to overcome fear.

CENTRAL STATES

Mission Church Attracts Majority of Non-Lutherans

By PAUL WIEGMAN

OMAHA—People don't have to be Lutherans to build a Lutheran church. The point was proven when Dr. Elwood L. Bowman, director of the United Lutheran Church's Division of Church Extension, met with the committee working towards organization of a Lutheran mission at Tulsa, Okla.

After plans for the purchase of a \$25,000 building lot had been discussed, Dr. Bowman inquired how many of the men had Lutheran background. Two hands went up. The others were Baptists, Presbyterians, Greek Orthodox, Roman Catholic, or unbaptized. Eighty-five per cent of the charter members, coming from all walks of life—from university professor to day laborer—had no Lutheran background.

Said Dr. Bowman: "I'm not surprised. Many times when I meet with a Lutheran constituency, their first question is: What can the board do for us? Your first question

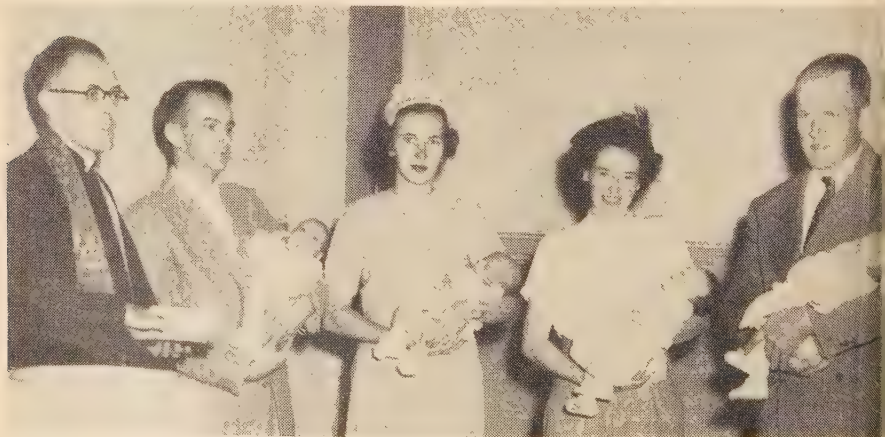
was: What can we do for our church?"

The Tulsa mission is being developed by the Rev. Fred W. Henkel, former pastor of St. Mark's Church, Great Bend, Kan. Services were begun last June at the R. D. Elementary School. Attendance in December averaged 74. Sunday school enrollment is 52. A Brotherhood, women's group, prayer League and ten-voice choir have been organized.

THE TOWN AND COUNTRY CONFERENCE, usually held at Lincoln, Nebr., in January has been postponed to April 27-28. Floyd Martinson of Gustavus Adolphus College will represent the Lutherans on the program. His topic will be: "Rural Youth Work."

St. Peter's Church at Pilger, Nebr., accomplished many things in 1954. A parsonage improvement program was carried out. A drive for funds brought in \$1,400. Ladies' Aid gave new altar linens. Men's League converted an old barn into a garage for the parsonage. In Advent the congregation made a special benevolence appeal which brought \$470, enough to pay beyond 100 per cent on apportionment for the year.

RECENTLY APPOINTED as editor of the synodical paper, *The Central States Lutheran*, is



HEIRS TO THE KINGDOM: With two sets of twins at the font of Trinity Church, Versailles, Ky., Pastor Paul R. Getter was playing his part in a "first" for the 80-year-old congregation. Robert Rismillers (right) are holding their daughters, Julia Ann and Judy Kay, while Mr. and Mrs. Jon Agne stand beside them, holding their own two sons, Bruce Frederick and Jeffrey Charles.



TO A TRADITION: When Holy Trinity was organized in Lancaster, Pa., in 1730, the village was a frontier outpost of the British Empire. Henry Melchior Muhlenberg dedicated the nave, his father-in-law Henry was one of its pastors. The first parish house was built in 1876. On Jan. 2, 1954, Holy Trinity dedicated its spacious new parish house built at an expense of \$460,000 to include a church school, auditorium and chapel. Holy Trinity's pastor is the Rev. Wallace E. Fisher.

was Pastor Robert E. Shirck of St. John's, Bennington, Nebr. He succeeded the Rev. Ralph Rangeler who became executive director of the California Lutheran Home for the Aged at Alhambra, Calif. Pastor Shirck is also chairman of the synod's committee on social missions and a member of the NLC committee on Lutheran social service.

St. John's, Bennington, Nebr., reports 89 per cent of its membership communing during the first 4. There were 457 communicants. Total membership is 513 . . . St. John's Church, Atchison, Kan., will take part in an attendance crusade launched by the Lutheran churches Feb. 27 to May 29. Says the Rev. George L. Search, "We ought to expect at least a 50 per cent increase in church attendance over this period."

NOVA SCOTIA

Dartmouth Mission Grows

By DOUGLAS A. CONRAD

HALIFAX—First congregation of the Nova Scotia Synod to subscribe to **THE LUTHERAN** for its entire membership was Our Saviour Church in Dartmouth. The mission dedicated its church last October in a town which had been without a Lutheran congregation for over two centuries.

Pastor Richard E. Bieber reports that 17 new members have been received into the church since the building was opened for worship.

There were many greetings and a big birthday cake when Resurrection Church, Halifax, celebrated its 40th anniversary in

VIGOROUS GROWTH: Our Redeemer Church, Dumont, N. J., completed third building project in 13 years this Christmas. A small church had been built in 1941, a parsonage in 1948. New church building was planned to accommodate growing church school classes in basement. Ground was broken last spring. Nave will be completed later. Pastor is Glenn H. Rudisill.

NOVA SCOTIA . . .

January. The church had been organized in 1915 by Milton J. Bieber who established 34 congregations during his 54-year ministry.

At the birthday service on Jan. 10 messages were brought by Synod President C. H. Whitteker and Synod Secretary Wilfred L. Myra. The congregation heard at its annual meeting that receipts for 1954 had reached an all-time high of \$16,074. Lutheran World Action and synodical apportionment quotas were overpaid and money was sent for the new mission in Dartmouth.

OHIO

Pastors Return to Home Synod

By E. RUDOLPH WALBORN

COLUMBUS—Two pastors returned recently to the synod which ordained them. They are Dr. T. Benton Peery who came to Christ Church, Carey, Dec. 1, and Howard M. Hauter who assumed the pastorate at



Crouse Memorial Church, Tiro, Jan. 1.

Dr. Peery had previously served St. Paul's Church, Wichita, Kan., and had been Kansas correspondent for *THE LUTHERAN*. Since last June he had been a supply pastor at Loveland, Colo.

Dr. Peery was ordained in Ohio in 1911 and served as assistant at First Church, Cincinnati, and as pastor of Trinity Church, Lakewood, Ohio. His father, the late Rufus Peery, was also an Ohio pastor at Second Church, Wooster. The senior Peery was the first ULCA missionary to Japan. His father was born in Nagasaki.

Pastor Hauter is a native of Canton, Ohio, ordained in 1930, and served Zion (W.)

KEY TO THE FUTURE: Pastor G. E. McCarney, St. Mark's Church, Conshohocken, Pa., receives key to \$140,000 parish house from council chairman Dr. Eugene C. Debus at dedication on Jan. 16. Dr. Harry F. Baughman, president of Gettysburg Seminary, was speaker at ceremony. Architect was L. DeForest Emmert. Parish house contains auditorium seating 300 and 15 classrooms which can be converted by folding doors into 23 rooms.



1), Greenville, from 1930-33. He re-
turned to his home synod after a ministry
at St. John's, Napoleon, Ind.

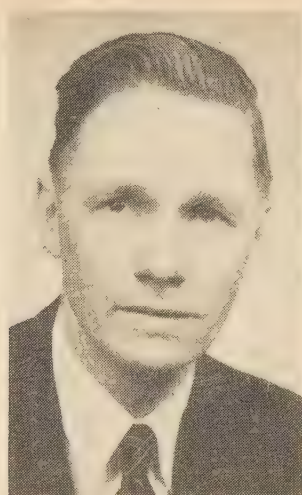
Theodore D. Horner, a native of Bigler-
town, Pa., and graduate of Yale Divinity
School in 1954, is supplying Zion Church,
Toledo City. He lives in the parsonage while
supplying at Hamma Divinity School until

After two years of strenuous work at
Olivet, Sylvania, Pastor James L. Keyser,
former synodical director of Christian edu-
cation, has been given a five weeks' leave of
absence. An extra "thank you" from mem-
bers made possible a pre-Lent vacation in
Florida for the pastor and his wife. During
the first two years of his pastorate, the mem-
bership of Olivet, situated in a rapidly growing
suburb northwest of Toledo, have seen their
growing membership increase from 378
in 1954, average Sunday attendance increase
from 228 to 361, and offerings increase
from \$22,000 to \$59,000. Plans are now
being completed to erect an \$85,000 educa-
tional building on the five acres of land the
congregation owns.

Harry W. Hanshew has been acting
pastor of Our Saviour Church, Dayton, since
the death of Dr. Cyrus M. Wallick last
November. Dr. Hanshew had been supply-
ing the pulpit during the summer. Grace
Church, Dayton, which Dr. Hanshew served
in his retirement last January, has named
him pastor emeritus.

Mr. John Schmidt walked to the altar of
St. John's Church, Gebhart, Miamisburg,
for communion on Jan. 9, his 95th birthday.
He has been a life-long member of St.
John's. Alert and active, Mr. Schmidt goes
down from his farm each Saturday, to
church each Sunday.

Pastor, who has already retired twice,
is now making plans for retirement. Dr.
J. S. Herold, a member of the Pacific
Northwest Synod, had gone into retirement
in California. He was recalled for service
and retired four years ago to Miamisburg.
When he had once served a parish. Again
he was reached him and he answered it:
St. John's Church in Miamisburg needed



NEW EDITOR FOR LESSON SERIES

The Rev. Donald R. Pichaske will join the
editorial staff of the Board of Parish Educa-
tion this month. He was pastor of St. Mark's
Church, Kenmore, N. Y. As successor to
the Rev. William M. Horn, who resigned re-
cently to become pastor of St. John's
Church, Overbrook (Philadelphia), Mr.
Pichaske will assume editorship of the Augs-
burg Uniform Series of Sunday school les-
sons and of the Uniform Lesson Commen-
tary. His material will be used by some
300,000 readers.

Pastor Pichaske was born in Syracuse,
N. Y. He is a Muhlenberg College grad-
uate and an alumnus of Mount Airy Semi-
nary. His twelve years in the ministry have
been devoted to the Kenmore parish. Dur-
ing that period the congregation doubled
its membership, built a church and started
building a parish house.

The new editor of the Augsburg Series
has a wide range of interests that go from
sport to youth work, from Christian educa-
tion to social missions. He has contributed
to the Augsburg Uniform quarterlies before
and wrote lessons for young people, adults
and the Home Department. Even before
being called to the new post, Pastor Pichaske
had volunteered as chaplain for a Parish
Board writers' workshop next July.

OHIO . . .

him as pastor. Now Dr. Herold is resolved to retire this winter.

CONTRIBUTION IN KIND

Everybody at Christ Church, Cambridge, Ohio, likes "Parish House Charley." "Charley" is full of high spirits and in excellent health but won't live long. Two years from now he'll be gone—slaughtered, for the benefit of the congregation.

"Parish House Charley" is a bull calf, born on the farm of members of Christ Church just as the congregation launched an appeal for a parish building fund. The members decided to fatten Charley for two years, sell him for beef, and turn the proceeds over to the fund.

AMONG THE CONGREGATIONS: First Church, Mansfield, has received a \$25,000 bequest from the estate of the late Dimon Herring, a past director of Wittenberg College and prominent layman in the Ohio Synod . . . First English Church, Lorain, heard good reports from the Portland, Ore., mission it sponsors . . . Trinity Church, Finland, is erecting a parish education building. The pastor is the Rev. Victor J. Monk . . . Faith Church, Wilmington, a mission now worshipping in a Seventh-day Adventist church, received choir robes from Indianola Church, Columbus, and St. John's Church, Grove City. The mission also secured a reed organ . . . Christ Church, Cambridge, has obtained \$25,000 in cash and pledges for a parish hall to contain eight classrooms and an assembly hall.

PENNSYLVANIA

Eight Parishes Lack Pastors

By HENRY W. SNYDER, JR.

ALLENTOWN—The death of the Rev. Harvey Sell, pastor of the Mickleys-Shoenersville parish for the past 37 years, raises to eight the unusual number of parishes without pastors in the Allentown Conference. Pastor Sell spent all but the first year of his

ministry in this rural parish just north Allentown. Communion membership of two churches of the parish grew from 2 to 1,022 during his pastorate.

Six pastors in the Allentown Conference have resigned during the past two months to accept calls elsewhere. These six pastors and their former parishes are: Moorestown parish, Pastor Donald Heist (called to St. Peter's, Lansford, Jan. 1); Holy Trinity, Northampton (Pastor Luther Schaeffer, called to the ULC Board of American Missions, mission developer at Sarasota, Florida, Jan. 1); St. John's, Coopersburg (Pastor Wm. Harding, called to Grace Church, Philadelphia, N. J., Feb. 1); St. Mark's, Allentown (Pastor Ralph Bagger, called to Immanuel, East Lansdowne, Feb. 15); St. Andrew's, Summit Lawn (Pastor William Butts, called to St. Matthew's, Chester Springs, Pa., Feb. 1); and Grace Church, East Bangor (Pastor Marvin DeWalt, called by the ULC Board of American Missions, as mission developer in West Morrisville, Pa., Feb. 15).

Trinity Church, Bangor, has had no pastor since Dr. J. F. Stolte resigned last June, after serving this parish 31 years.

The parish activities committee and the cabinet of Rosemont Church, Bethlehem, met Jan. 4 with Pastor Lawrence Reed to present the ULC Parish Education Board to plan a program for a new congregational center. The parish will convert its former church building into a center for parish activities when it dedicates its new church building early this spring.

Christ Church, Allentown, rededicated its newly renovated sanctuary Jan. 9. The floor and ceiling have been redecorated and a new carpet laid. There are new lighting fixtures and additional ornamentation of the sanctuary.

Pastor Edward Schmickel, St. John's Church, Allentown, has been named assistant to the editor of *Lutheran World*, a monthly publication of the ULC Brotherhood. He will work through the Brotherhood headquarters in Bethlehem. For several years he has been a member of the Pennsylvania Ministerium committee on publicity.



MISSION OF FAITH: The "Last Supper" Epiphany Church, Hempstead, N. Y., received on Christmas Eve was a token of gratitude and an expression of faith in more than one respect. It was painted by a one-armed Latvian refugee the church had supported since his immigration in 1948. Konstantin Cernoks, 33, was born in Riga, fled Latvia when the Soviets occupied it only to be liberated by the Germans and lost his right arm in a mine explosion. After five years in DP camps he came to the U.S. What rehabilitation at the New York Institute for the Crippled and Blind did for him is shown by this picture. Herbert N. Gibney is pastor of Epiphany Church.

emphasis was on the "Christian Challenge to Women in Vocations" at the conference of the Women's Missionary Society winter session in St. Paul's Church, Allentown, Pa. Several women in business, professions, and industry participated in a panel discussion. Judge Carleton Woodring, Jr., Dr. Earl S. Erb of the ULC Foreign Mission Board, and Mrs. Albert Schuyler of Schuylkill Haven, Pa., were among the speakers.

Mrs. Ralph Loew, Buffalo, and Henry H. Cambridge, Mass., speak at the annual Middle Atlantic Area conference of the Lutheran Student Association, Feb. 25-27, Buck Hill Falls.

The opening session of the Allentown Conference, April 28, in St. John's Church, Farmington, will be used for further planning of "Lutheran Mission Week." This all-out effort

in evangelism, part of the nation-wide program of the ULC Board of Social Missions, will take place in Lutheran churches of the Lehigh Valley during the week of Nov. 6-13.

Dr. Paul C. White, New York, described his recent world tour to women of St. John's Church, Allentown, at a meeting early in January. Two ULC missionaries in Japan have spoken recently in Allentown Conference churches, Miss Marion Potts at St. Joseph's, Allentown, and Pastor Paul Huddel at St. Paul's, South Easton.

Marsha Hahn, 13-year-old Easton musician, has been elected organist at St. Andrew's Church, the new Palmer Township mission west of Easton. The Rev. Samuel Krouse, mission developer, was officially called as pastor at a congregational meeting Jan. 16.

First Deaconess Installed To Serve in Rural Parish

By PAUL LEVI FOULK

YORK—The first deaconess to serve a ULC rural parish in the United States was installed in the York Conference Dec. 5. Sister Mabel Harnish, who had served as deaconess for St. John's Church, Erie, for 12 years, received a call to St. Paul's parish last July. The parish consists of Salem Church, Jacobus, and St. Paul's (Wolf's) Church, Bair. According to its pastor, the Rev. J. Bruce Weaver, St. Paul's is, with its approximately 2,200 members, the largest rural parish in the ULC and the first to have the full-time service of a deaconess.

Both congregations were present when Sister Mabel was installed at Salem Church by Pastor Weaver. The Rev. George E. Whetstone, Harrisburg, inner mission secretary for the Central Pennsylvania Synod, preached. Liturgist was Pastor Ralph C. Robinson of St. Paul's Church, Spring Grove, York Conference president. Sister Anna Ebert, director of the Philadelphia Motherhouse, spoke.

MANY CONGREGATIONS in the York Conference took offerings for missions during

the January Epiphany appeal. Most of them also were promoting THE LUTHERAN by subscribing for every family in the congregation or by entrusting youth organizations with gathering subscriptions to the magazine of the United Lutheran Church. STEWARDSHIP WORKSHOPS held in made their influence felt as the new began. Workshop meetings were attended by 254 pastors and laymen; 55 congregations participated.

A participant at the inauguration was George M. Leader as governor of Pennsylvania was Pastor Irvin M. Lau, of York. Governor Leader is a member of St. Paul's Church, York, where Mr. Lau served as assistant pastor before retiring from active ministry.

Among the congregations: Masonry has been started on the \$267,000 church, Holtzschwamm . . . St. Paul's, over, plans a \$100,000 Sunday school mission in 1955. Work is scheduled to begin March 1, Pastor Paul Levi Foulk reported.

THE LUTHERAN MEN of Greater York heard Dr. Harvey D. Hoover, Gettysburg, speak on the "Liturgy of the Common Service of the Lutheran Church" on Jan. 2 at Trinity Church. A lecture by the Rev. Mårten Ruoss, Mechanicsburg, at Zion Church on April 20 will deal with "The Symbols of the Christian Church."

The District Luther League will have its birthday party on Feb. 14 at St. Paul's Church, North York. A Lenten mission picture is scheduled for March 15 at St. Matthew's, York; a banquet for April 1 at Zion Church, Glen Rock.

ROCKY MOUNTAIN

First 1955 Mission Organized

By OLIVER F. WEAVER

DENVER—A congregation in Pueblo, Colo., named Hope Church, was organized Jan. 2. There were 58 charter members. The group was gathered by the Rev. Sta. A. Scott, who began work in the field of missionary of the Board of American Missions in October 1953. Rocky Mountain

Thief Is Church Specialist

Quick thinking by a Northampton Lutheran pastor's wife helped to bring about the arrest Jan. 3 of a 31-year-old man who was reported by police to have admitted committing more than 100 burglaries of churches in eastern Pennsylvania, New Jersey and Connecticut. Mrs. Luther Schaeffer wrote down the license number of a weekday visitor seen leaving Holy Trinity Church, Northampton. More than \$60 was missing from the church office. The man was picked up later leaving St. John's Church, Fullerton. When asked why he picked on churches, the alleged thief told police, "I don't believe in any church."

President John F. Futch shared with
Scott in conducting the organization
services.

Dates for the synod convention, to be held
St. Timothy's Church, Albuquerque, N. M.,
have been fixed. The convention will take
place on May 10, 11 and 12.

Groundbreaking for a building for Holy
congregation, Wheatridge, Colo., took
place at a service on Jan. 23, conducted by
Charles L. Strubel . . . A mortgage
returned by the seven-year-old Gloria
church in Denver . . . St. Paul's con-
gregation in Denver has bought a property
near its church, with expansion of its
program in mind.

Rev. Harry B. Hull has resigned as
pastor of Epiphany Church, Denver, due to
ill health. Dr. George W. Nicely, retired
pastor of Johnstown, Pa., will serve in the
interim . . . The assistant pastor of St.
Paul's, Denver, the Rev. Burnell J. Peterson,
accepted a call to Bethesda-on-the-Bay
Church, Bay Village, Ohio.

Officers of the Denver Lutheran
Pastors' Association are: the Rev. Harold
Becker (ALC), president; the Rev.
Mendenhall (ULC), vice president;
the Rev. Irving N. Tange (UELCL),
secretary.

SOUTH CAROLINA

Financial Goal Is Reached

By WYNNE C. BOLIEK

COLUMBIA—The South Carolina Synod
has paid in full its \$134,529 ULCA appor-
tionment for 1954 although it was some
\$17,000 higher than last year. Treasurer
J. B. Ballentine, in making the announce-
ment, said Lutheran World Action contri-
butions surpassed the goal by 19 per cent.
Quotas for institutions and other causes were
also met in full or exceeded.

For the past five years, at least two mis-
sions have been organized in the South
Carolina Synod every year. The cost of
securing adequate buildings for the mission
congregations has increased tremendously.
The Loan and Gift Fund of the synod Broth-
erhood, and a similar fund given as a me-
morial to the synod, together with contri-
butions from congregations have been of
great assistance in securing property and
constructing buildings.

The report of Synod President Karl W.
Kinard on expenditures for new church
structures, parish buildings, and parsonages
in 1954 will show a total of approximately
\$1,000,000, not including improvements.



PUTTING THEIR REALM: Some children smiled, some looked solemn as Memorial Church
in Knoxville, Tenn., dedicated \$25,000 church school rooms. Synod President Gerard D. Busch
attended the dedication ceremony. Memorial Church's pastor is Charles H. Frank (right).

SOUTH CAROLINA . . .

Five leadership training schools have been scheduled in several centers by the synod parish education committee. Among the guest speakers will be Miss Josephine Darmstaetter, assistant executive secretary of the Women's Missionary Society of the ULCA, and the Rev. Lawrence M. Reese, associate secretary of the ULC Board of Parish Education.

ORGANIZATION of Messiah Church took place Jan. 23 in the George Fishburne School, Hiland Park, Charleston Heights, S. C. The Rev. Clyde Bedenbaugh, missionary in charge, led the service. Officials of the synod and neighboring pastors participated.

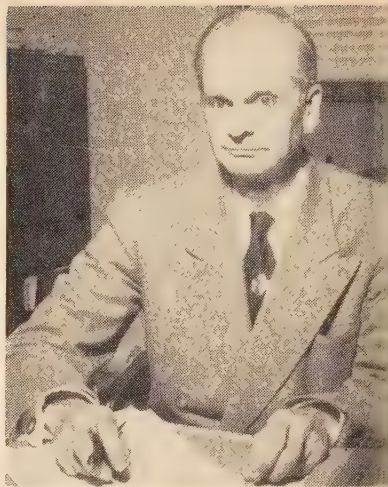
THE \$500,000 CAMPAIGN for Newberry College got underway as the students and faculty of the institution led off in the drive. A series of rallies throughout the synod and solicitation in the congregations will follow. H. Odelle Harman of Lexington is chairman of the appeal.

THE KNUBEL-MILLER lecture series came to the Church of the Ascension, Columbia, on Feb. 1 and 2. Dr. Ralph Loew delivered the series.

Dr. Harold L. Creager of the Southern Seminary faculty delivered five lectures at the theological seminary of the Cumberland Presbyterians at Bethel College, McKenzie, Tenn., Jan. 10-13. This is the second series of the Johns' lectures at that school. The first series was by Dr. Andrew Blackwood. General theme was: "Man's Life Under God, Studies in Old Testament Religion and Theology." Topics for Dr. Creager's lectures were: "Revelation," "The Divine Image," "The Covenant and the Chosen People," "The Problem of Sin," and "Personal Religion."

GROUNDBREAKING service for the first unit of Good Shepherd Church, Columbia, was held Jan. 9. The service was led by Pastor Harold F. Park. Dr. Karl W. Kinard preached.

Miss Eleanor Sheets of Columbia has been elected executive secretary of the Luther League of South Carolina, Miss Kay Oxner, of West Columbia, president of the



GOOD CAUSE: Malcolm M. Palmer, marle, N. C., businessman, is general chairman of Lenoir Rhyne College state-wide campaign to raise \$1,500,000 for construction of buildings and endowment fund. More than 100 church and civic leaders are called upon to participate. Said Mr. Palmer: "I believe in this cause and have faith in its ultimate completion for the greater good of our youth and community."

state league, announced. Miss Sheets, formerly from Virginia, has been active in young people's work for a number of years. She has held important offices in the Lutheran League and other church agencies.

The Rev. Miles T. Cullum and his family received gifts from Bethlehem Church, Pomaria, in appreciation of ten years of service in this parish.

"Newberry College Hour" is a new radio program over radio station WKDK in Newberry. Dr. John A. Aman, head of the department of economics at Newberry College, made arrangements for this program. Church groups, clubs and individuals from the area will participate in the series.

The attractive parish building completed recently by St. Luke's Church, Summerville, will help this congregation meet its educational needs to much better advantage. Pastor J. Kenneth Webb said the building cost approximately \$50,000.

INSTALLATIONS: Synod President Kinard led the Rev. Paul G. McCullough as pastor of Pilgrim and Providence churches, St. Louis, Dec. 19; the Rev. George C. Kinard as pastor of Atonement Church, St. Louis; the Rev. Augustus Hackmann as pastor of St. Matthew's Church, Charleston, S.C., Jan. 23.

EDUCATIONAL WORKER: Pastor J. Shelton Moose led the Rev. Ernest K. Counts as pastor of Mount Pleasant, Saluda, Dec. 19; the Rev. Cecil C. Helmly as pastor of Faith Lutheran, John's Island, near Charleston, S.C., Jan. 23.

REV. N. D. YOUNT of Hollywood, Fla., led a call to Union-Whitmire parish, St. Louis, effective Feb. 1.

REV. J. BENJAMIN BEDENBAUGH of the Berry College faculty has been appointed chairman of the Social Action Committee of the Luther League of America.

WISCONSIN

Wisconsin Meets LWA Goal Last-Minute Spurt

By CHARLES A. PULS

WISCONSIN—The start was slow and the finish close, but when all the figures were tallied, the Northwest Synod could announce that Wisconsin had not only reached but surpassed the Lutheran World Action quota in 1954. In November, Synod Treasurer Walter J. Jorgensen reported that general benevolence for the first ten months of 1954 was 10 per cent above those for the corresponding period of the previous year, but that Lutheran World Action contributions were lagging behind 1953 figures. Appeals for aid from Stewardship Secretary B. B. McCreary to make a last-minute upward attainment of the 1954 goal. By Nov. 23 receipts stood at \$55,266. As of Dec. 31 closed they reached \$84,415, totaling \$11,463. General benevolence offerings reached \$684,425.78, an increase of \$138,379 over the previous year.

DO PASTORS and laymen wish to receive a synodical weekly bulletin? The

question was posed by the stewardship committee of the Northwest Synod, which publishes an illustrated bulletin for use in the parishes. Thirteen issues of the bulletin in 1954 devoted 32 per cent of the space to synodical news and about 20 per cent each to editorials, stewardship promotion, and pictures. Meetings and convention news took up 6 per cent. A questionnaire on readers' preferences has been sent to all congregations to determine what people want to see in their bulletin.

WISCONSIN PASTORS had a busy week between Jan. 27 and Feb. 3. The Lutheran Evangelism Conference was held in Milwaukee.

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WISCONSIN . . .

kee Jan. 27 to 30, followed Jan. 31 pre-Lenten retreat at Two Rivers at Dr. Bryce W. Shoemaker of Northw. Seminary lectured on "How Jesus Carried His Cross" and "The Manner of Our Deliverance." The week ended in Minn. with the annual Pastor-Student Conference Feb. 1 to 3. Lecturers were: Dr. Jer. Brauer, Chicago University, American Church History; Dr. Markus Barth, Buque Seminary, The Letter to the Romans; Dr. Henry Endress, executive secretary of the Lutheran Laymen's Movement, Christian Stewardship. The synod refunded travel fare of attending pastors. Conditions had been urged to pay their personal expenses for lodging and meals.

NEWS IN BRIEF: Calvary Church, Two Rivers, received a \$10,000 bequest from the estate of a Roman Catholic widow. St. Peter's Memorial Church, Madison, has authorized the call of a third pastor. Rev. Garrett F. Genszler, for 20 years pastor of St. James' Church, Marinette, resigned to become mission developer in Tucson, Ariz.

—Changes of Pastorate

FLORIDA

STICHT, HAROLD W. From Good Shepherd Church, Rochester, N. Y. To First Church, New Smyrna Beach.

NEW YORK

BETZ, W. WALTER. From St. Stephen's Church, Brooklyn, assistant pastor to St. Mark's Church, Johnstown.

DILLENBECK, A. L. From St. Mark's Church, Johnstown. Retirement. St. John's, N. Y.

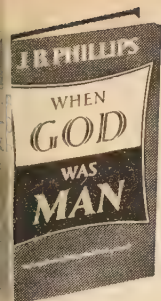
MUNNICH, JOHN H. From Holy Comfort Church, Bronx. Retirement.

NORTHWEST

ANDERSON, STANLEY. From St. Paul's Church, Duluth, Minn. To Monticello, Minn. (Augustana Synod).

JENSEN, DORRANCE J. From Calvary Church, Antigo, Wis. To Bethel Church, Minn.

(Continued on page 48)



Lenten-Easter Books

WHEN GOD WAS MAN

J. B. PHILLIPS. The celebrated author of *Letters to Young Churches* re-creates the days when God became man and dwelt on earth as Jesus Christ. In this vivid picture we understand Christ's teachings more clearly, and hear once more his simple, compelling appeal, "Follow me." A book you'll read and long remember. **\$1**

E SPEAKS FROM CROSS

E. BADHAM. The last words Jesus from the cross are a message of grace to us here and now. Through brief meditations we see more of the wonder and mystery of love—and realize more fully Christ died on the cross. **\$1**

Journey into Faith

WAS S. KEPLER. 40 meditations on men's questions about religion. **\$2.50**

Spiritual Journey Paul

WAS S. KEPLER. Insights into the life and faith of Paul, in 40 meditations. **\$2**

Resurrection and Life

D. WEATHERHEAD. A common statement of faith in the afterlife. **\$1**

Realities of Passion

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D. WEATHERHEAD. A discussion of the light of current thought. **\$1.50**

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CLOVIS G. CHAPPELL. The message of the cross in the words of everyday. **\$2**

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The Seven Words

CLOVIS G. CHAPPELL. Thoughts on the last words of our Lord. **\$1**

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JOHN TREVOR DAVIES. The claims and challenge of the living Christ. **\$2**

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(Continued from page 46)

Muskego, Wis.

KLOSE, BRUCE. From St. Mary's Church, Wauwatosa, Wis., assistant pastor. To Resurrection Church, Greer, Wis.

SCHULZ, JOHN H. From Atonement Church, Minneapolis, Minn. To Bethany Church, Wisconsin Dells, Wis.

MISSIONARIES

MISSIONARY ARRIVALS

IRSCHICK, LEON E. L. From India Springs Ave., Gettysburg, Pa.

SPEHR, OTTO. From Liberia, 55 Elm St., Hartford, Conn.

STIREWALT, A. J. From Japan. Lura Townsend, Earl S. From Argentina. Box 19, Hickory, N. C. Jan. 6.

WERNER, OSCAR V. From India. Hill Rd., R 1, Portland, Conn.

CHANGES OF ADDRESS

ANTONY, ZOLTAN. From Cuenca, Ecuador. Buenos Aires. To Jose Pedro Varela, Buenos Aires, Argentina.

HOLMER, PAUL E. From Guntur, District, Andhra State. To Sattenapalle, Guntur District, Andhra State, India.

L'HEUREUX, LOUIS. From 22 San Chitose, Tokugawa Cho, Higashi Ku, Nagoya. 1290 Shim-machi, 1 Chome, Nakama, Shimonoseki, Japan.

MEYNARDIE, ROBERT E. From 65-2 Chitose, Minami Cho, Akasaka Aoyama, 1 Chome, Ku, Tokyo. To 29 Mitsuzawa Shimizu, Kanagawa Ku, Yokohama, Japan.

RASMUSSEN, PETER. From 456-1 Chitose, Shimo Ochiai, Shinjuku Ku, Tokyo. 303-3 Chome, Hyakunin Cho, Shibuya Ku, Tokyo, Japan.

SCHERER, JAMES A. From 303-3 Chitose, Hyakunin Machi, Shinjuku Ku, Tokyo. To 88-2 Chome, Torikai Cho, Fuchu, Tokyo, Japan.

DECEASED

Rev. Ira W. Klick

The Rev. Ira W. Klick, retired pastor of the Grimsville parish, died Jan. 12 at Grimsville, Pa., at age 86.

in 1868 at East Hanover, Pa., he
d his training at Muhlenberg College
Philadelphia Seminary. He was pastor
Stephen Church, Allentown; Zion
Marietta; Strausstown, and Grims-
a. He retired from the active min-
1947.

iving are Pastor Klick's wife, Hattie;
ns, Pastor Richard C. Klick of St.
Church, Allentown, and Clifford C.
of the staff of the Naval Research
tory, Washington, D. C.; a sister,
san Roesch of Myerstown; a brother,
v. Jonathan A. Klick of Emmaus,
d nine grandchildren.

Funeral was Jan. 15 in Bethel Church,
lle, conducted by Dr. Charles M.
the Rev. Lester E. Fetter, and the
raig Dorwood. Burial was in Mt.
emetery, Myerstown, Pa.

Rev. Harvey T. Sell

Rev. Harvey T. Sell, pastor of the
s-Shoenersville, Pa., parish for 36
years in the ministry, died in Allen-
n. 10. He was 65.

ive of Newside, Heidelberg Town-
Mr. Sell graduated from Muhlen-
lege and the Philadelphia Seminary.
d in 1917, he served a parish in
t, Pa., before becoming pastor of
s in Mickleys and Christ Church
ersville in 1918. He was the first
of the Lutheran Pastoral Associa-
Allentown. From 1946 to 1952 he
as chaplain at the Lehigh County

Sell is survived by his wife, the
ame E. Wuchter; two sons, Pastor
V. Sell of St. Luke's Church, Allen-
t, and Robert T. Sell of El Cerrito,
daughter, Betty, wife of Pastor
Touhsaent of Atonement Church,
ng, Pa.; four grandchildren; a sis-
lie Sell, Allentown; and a brother,
Schnecksville, Pa.

Funeral on Jan. 13 in St. John's
Mickleys, was conducted by Dr.
A. Cooper and Pastor Ralph R.

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in conclusion

IT IS FOUR MONTHS since the Toronto convention took drastic action revising the organizational structure of the United Lutheran Church. Some important changes can't go into effect until two-thirds of the synods approve amendments of the ULC constitution. But some are already starting to work.

I have a box seat, as editor of THE LUTHERAN, where I can see what is going on in all departments of the church. These last four months have been the most extraordinary time I have known in our church's history. President Franklin Clark Fry has attended a meeting of every one of the church's boards, auxiliaries, and agencies during this time, and has explained candidly, precisely, and in detail what the organizational changes mean.

I've heard Dr. Fry's speech four or five times, but each time it was fresh, to the point as to the effect on each board. His administrative genius has never before had such scope for full expression. He has been moderate, conciliatory, far-sighted. Even regarding the future status of the editor of THE LUTHERAN (which comes up at the 1956 convention) he spotted a few points which I had not seen.

IN GENERAL, I'm against centralization and uniformity in church organization. I prefer the machinery to be somewhat rickety rather than risk letting it turn into a steamroller. Some silly things can result from applying principles rigidly.

For instance, in the Muhlenberg building in Philadelphia we have a reference library which has been used equally by editors of the Board of Publication and Board of Parish Education. The Publication Board buys the books. When a Parish Board editor wants some, he asks

for them. But under the rule that the ULCA board other than the Executive Board shall make any appropriation to another board of the church," that is illegal. Strictly interpreted, the Board will have to establish its own library.

But employees of the Publication Board got a windfall last week in their attempt to apply "common personnel practices" throughout the boards of the church. Our hours have been from 4 to 5. (This didn't apply to ULCA employees working under union contracts.) Since our hours were longer than those required by other boards, we now work at 4:30!

ALTHOUGH I'm skeptical of uniformity in church machinery, I am entirely in favor of what I see accomplished as a result of the Toronto convention. It is because of my confidence in Dr. Fry's leadership. It is seldom in the history of any church that such a man takes the helm. He is planning out this reorganization as carefully and shrewdly as the commanders planned D-Day on the Normandy coast.

Adoption of almost all the reorganization proposals which the Toronto convention had time to consider was an expression of unlimited confidence in the church in Dr. Fry as its leader. I have not betrayed any of that confidence in the months since Toronto. It is not in his nature to betray that confidence in any circumstances.

We who work under the conditions of the reorganization rather hurriedly and casually by convention delegates are keenly aware of the mistakes that are sometimes made. Since we have no cause to complain (especially not at 4:30 P.M.).

—ELSON I

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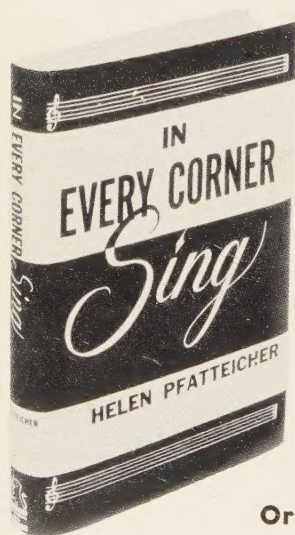
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